1851

AMERICAN MUTUAL
Life Insurance Company,
Of New Haven, Conn.
CASH CAPITAL 100,000 DOLLARS.
urely invested in Bonds, Mortgages and Stocks
niums at less rates than charged by other Mut
anies, payable in Cash Annually, Semi-annua
arterly, as best suits the convenience of the
Prof. B. Silliman, President.
Benjamin Noyes, Secretary.
al Office, 40 Wall-street, New York.
D. Whitmore, Actuary.
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o'clock. 125-

SANDS' SARSAPARILLA,
in Quart Bottles.
the removal and permanent cure of all disea
arising from an impure state of the blood,
or habit of the system.
HE value of this medicine is now widely known,
every day the field of its usefulness is extended.
proved and highly recommended by physicians,
itted to be the most powerful and searching prepa
from the root, that has ever been employed in m
practice. Its operation extends to the remo
s of the system, and consists in removing disea
m in the absorbing and secreting organs. In m
ure seldom effects, unassisted, the cure of any n
ints is highly desirable. All these properties
bined in this preparation; and instead of operat
ceively upon the system, as they must necessa
when taken separately, they operate simulta-ne
in perfect harmony when administered in this fo
tonic property strengthens the digestion, and
ves the appetite. Its alterative tendency carries
accumulations of morbid matter; and its antise
nence neutralizes the virus, by which the disea
tered.
RE OF BRONCHITIS, OR MINISTER'S SORE THRO
Fair Haven, Mass., Aug. 22, 185
Messrs. Sands:—I regard it but justice to yourse
d humanity to all similarly afflicted, to say that y
saparilla has cured me of the chronic Laryngiti
it would be difficult for me to describe the alarm
dition of my throat and vocal org
e of your invaluable remedy. During nearly t
ars I was forced to desist from the public duties of
ofession; and having made use of a great variet
ofessed specifics, before submitting to more than th
tremely painful caustic applications, I had abando
I hope of relief, when, as a dernier resort, I was led
to trial of your Sarsaparilla.
My disease was of so long standing, and had so ob
ately resisted the best medical skill, that I am consc
cannot truly be said, my "faith hath saved me," b
ad none; but I trust I feel in some appropriate de
rateful for the favorable result above named. I
now been able to attend to the duties of the pasto
or more than a year, and having proved from ac
xperiment the thoroughness of the cure, I could not
nalified in longer withholding this st tement.
I am accustomed to keep a bottle of your Sarsapar
t hand, and whenever exposed to colds or extra la
till use it as a *preventive*.
Very gratefully yours, S. C. Brown,
Pastor of Centre st. M. E. Church
Prepared and sold, wholesale and retail, by
A. B. & D. SANDS, Druggists and Chemists,
100 Fulton street, cor. William st., New York
Sold also by Druggists generally throughout the
States and Canadas.
Price $1 per bottle; six bottles for $5. 149-1

Church Bells!
CHURCH, FACTORY, AND STEAMBO
BELLS constantly on hand, and *Peals* or Ch
Bells (of any number) cast to order. Impro
cast-iron Yoke, with movable arms, are attach
to these Bells so that they may be adjusted to r
easily and properly, and Springs also which pre
the clapper from resting on the Bell, thereby prolo
ing the sound. Hangings complete (including Yo
Frame, and Wheel), furnished if desired. The be
on which the Bell is suspended, admit of the Yoke be
changed to a new position, and thus bringing the b
of the clapper in a new place; which is desirable a
some years, as it diminishes the probability
the Bell's breaking, occasioned by repeated blows of
clapper in one place.
An experience of thirty years in the business
given the proprietors an opportunity of ascertaining
best form for Bells, the various combinations of met
and the degree of heat requisite for securing the gre
est solidity, strength, and most melodious tones.
has enabled them to secure for their Bells the hig
awards at the N. Y. State Agricultural Society
American Institute, at their Annual Fairs, for sev
years past. The Trinity Chimes of New York,
completed at this Foundry, are also said Clarke
New Orleans, La., Oswego and Rochester, N. Y.,
Kingston, C. W., and also the Fire Alarm Bells of
York, the largest ever cast in this country.
Transit Instruments, Levels, Surveyors' Compa
Improved Compasses for taking horizontal and vert
angles without the needle.
ANDREW MENEELY & SON
West Troy, Albany county, N. Y., 1851. 133-

DIETZ, BROTHER & CO.,
Nos. 139 William and 12 John-streets, New Yor
Manufacturers of every variety of
Solar and Camphene Lamps, Spirit Gas Lamp
CHANDELIERS, CANDELABRA, GRANDOLE
ARGAND LAMPS, MANTEL ORNAMENTS.
GAS FIXTURES of all kinds made to order, a
Service Pipe put in buildings. Also, Importer
FRENCH MERCHANDISE OF CARCEL LAMP
Globes, Chimneys and Wicks, of the best quality—a
all articles in their line of business. They are
manufacturing the AMERICA GOLD RETORTS,
seven sizes, suitable for Miners.
Orders by mail promptly attended to 99-4

State of New York, Secretary's Office,
Albany, August 27, 1851.
To the Sheriff of the City and Cou
ty of New York—Sir: Notice is hereby gi
that at the general election to be held in this State,
the Tuesday succeeding the first Monday of Novemb
next, the following officers are to be elected, to wit:
A Judge of the Court of Appeals, in the place of Sa
uel A. Foote;—a Secretary of State, in the place
Christopher Morgan;—a Comptroller, in the place
Philo C. Fuller;—a State Treasurer, in the place
Alvah Hunt;—an Attorney General, in the place
Levi S. Chatfield;—a State Engineer and Surveyor,
the place of Hezekiah C. Seymour;—a Canal Co
missioner, in the place of Charles Cook;—an Inspec
of State Prisons, in the place of Alexander H. Wel
all whose terms of service will expire on the last day
December next.
Also, a Justice of the Supreme Court, for the Fir
Judicial District, in the place of James G. Ja
whose term of service will expire on the last day of D
cember next;—also, a Senator for the Third, Fourt
Fifth and Sixth Senate Districts, in the place of Richa
S. Williams, Clarkson Crolius, James W. Beekma
and Edwin O. Morgan, whose term of service will e
pire on the last day of December next.
County officers to be elected for said county:—Sixte
Members of Assembly;—a Recorder, in the place
Frederick A. Tallmadge;—a Justice of the Sessio
Court, in the place of Thomas J. Oakley and John
Mason;—a Judge of the Court of Common Pleas, in t
place of Daniel P. Ingraham;—a Surrogate, in t
place of Alexander W. Bradford;—a Commissioner
Streets and Lamps, in the place of Jacob L. Dodge;
two Governors of the Alms House, in the place of Sam
Draper and Francis R. Tillou—all whose term of servi
will expire on the last day of December next.
Also, there is to be elected a Justice for each of t
six Judicial Districts established by the act entitled,
Districted, pursuant to Chap. 514, Laws of 1851.
Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.
Secretary's Office, Aug. 28, 1851.
I hereby certify that the above is a correct copy of the
notice of the general election, to be held on the Tuesda
succeeding the first Monday of November next, receive
this day, from the Hon. Christopher Morgan, Secretary
of State.
THOMAS CARNLEY,
147 9t Sheriff of the city and county of New York.

PROFESSOR ALEXANDER C. BARRY'S
Tricopherous or Medicated Compound.
TO fling down the gauntlet to all rivalry may be
deemed a bold proceeding. But Prof. Barry does
not hesitate to put his Tricopherous, for the two great
requisites of efficacy and cheapness, against any prepara
tion for cleansing, restoring, preserving and strengthen
ing the hair, which has ever been advertised or offered
for sale. This is not all. He challenges the associated
skill and science of the medical world to produce, at any
price, an embrocation which will reduce external irrita
tion, cure ordinary cutaneous diseases and relieve the pai
and inflammation of bruises, cuts, sprains, &c., more rap
idly than this same Tricopherous, sold retail, with an ac
companying illustrated pamphlet of 16 octavo pages, for
25 cents a bottle. In that pamphlet high medical testi
mony will be found, which will sustain this challenge;
But he refers to the article itself, and to a comparison
of its virtues with those of other compositions of a simi
lar class for confirmatory evidence. Every mail convey
to him from various sections of the Union, the marked
approval of those who have experienced its benefits, and
druggists in all parts of the Union have found it to their
interest to place it upon their shelves. Sold in large
bottles, price 25 cents, at the Principal Office, No. 1
Broadway, New York. For sale by the principal me
chants and druggists throughout the United States
and Canada, Mexico, West Indies, Great Britain
France, &c. 146-13

Patent Mirror Mantels.
THE subscriber would call the attention of builders
and others interested, to a new and beautiful style
of MANTELS, excelling marble in lustre and finish
while the price is so moderate as to make it an object to
purchasers.
WARM AIR FURNACES put up in churches and other
public buildings, dwellings, &c., in the most approved
manner.
Prof. Emerson's system of ventilation, introduced in
connection with warming, ensuring at all times a whole
some air.
Particular attention paid to the ventilation of water
craft, on Emerson's plan, as used by some of the finest
steamers and clippers on the ocean.
GEORGE WALKER, 894 Leonard-street,
Near Broadway.
144-tf

OHIO FIRE-PROOF PAINT.
THIS justly celebrated Fire and Water-Proof Paint
has now been more than two years before the public,
and been thoroughly tested, and found to be both IN-
COMBUSTIBLE and IMPERVIOUS to MOISTURE,
forming, in a short time, a coating as hard and appa
rently as durable as marble itself. The above article,
can be obtained in any quantity, warranted to pu
chasers, of W. H. STARR, No. 67 Beekman-st., who
is General Agent and Proprietor in New York; and will
furnish a Pamphlet with full History, Directions, &c., to
any one desiring to purchase the Genuine Ohio Paint
N. B.—For churches it is particularly desirable, giv
ing either wood or brick a stone coating, and rendering
the edifice fire-proof. 101-1yow

PORCELAIN.
D. G. & D. HAVILAND, 47 John-street,
HAVILAND & CO., Limoges, France,
D. G. & D. H. would respectfully inform the public
that they are receiving their FALL GOODS, and
can now exhibit an assortment unequaled. The dece
rated TABLE WARE and PARLOR ORNAMENTS
are done by the house in France, in a manner which
cannot be excelled for beauty and durability. Purcha
ers will find here whatever they may wish for simple use
or for ele; ant display.
Dealers in crockery, merchants, and strangers, are
particularly invited to call. 80-ly

THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME III. NEW YORK, THURSDAY, OCTOBER 30, 1851. NUMBER 152.

THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

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Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*.

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The Boston Office of *The Independent* is at the Literary Agency of G. W. Light, No. 3 Cornhill.

EDITORIAL ARRANGEMENTS.

The editors of this journal are Leonard Bacon, Joseph P. Thompson, and R. S. Storrs, Jun.

The Assistant Editor is Rev. Joshua Leavitt.

Rev. George B. Cheever, D.D., (C.) and Rev. Henry Ward Beecher, (☧) are enlisted as stated contributors to the editorial columns.

SELECTIONS.

MAZZINI ON OUR RELIGIOUS QUARRELS.

The following essay, prefixed by Mazzini to a republication of some of his political writings, is important at the present day, as speaking the opinions and showing the tendencies of a large number of Italians at the present time:

When young Italy raised her banner, now nearly twenty years ago, two elements predominated in Italy: superstition and materialism. Superstition was the habit of a part of the population, to which all light, all education was forbidden, which was led astray by a traditional religious sentiment conceived in the narrowest spirit, and which, deprived of every motive of action, of all conscientiousness of the true life of citizens, clung with a kind of despair to a heaven little understood. Materialism was the natural reaction of those who had been able to emancipate themselves from the abject spectacle which religion offered, from the brutal yoke that it was wished to impose upon their intelligence. It was said to them, and with some show of truth, they replied by denying all. Luther compared the human mind to a drunken peasant upon horseback, leaning over on one side, and who falls on the other, when you seek to set him upright. Many peoples have passed through a similar experience. Young Italy rejected at once and equally, materialism and superstition. It declared that in order to acquire the strength necessary to become a nation, Italy must emancipate herself at the same time from the old Catholic belief, and from the materialism of the eighteenth century. With the first gave a positive and sanction to immobility; the second dried up the sources of faith, and must necessarily end in destroying the idea of duty, and in leaving nothing for the object of human worship, but right and enjoyment. We wished to march with the world, as is the will of God, the life eternal. We did not wish to combat in order to procure the satisfaction of certain appetites, *panem et circenses*, but for something more elevated, the dignity, the sacred liberty of the human soul, its development in love, a mission upon earth for our own and for our brethren's good.

It is not for me to give here an exposition of the complete doctrines of young Italy; but I hold it important to prove that our language to-day is the same as that of twenty years ago. We have never deviated from it. Now as then, my predominating idea, and the vital thought of all our labors, is that a fatal separation has been established between religious and political belief, between heaven and earth; this is why we wander groping from one crisis to another, from convulsive movement to convulsive movement: without succeeding, without finding peace. It is necessary to re-unite earth to heaven, political to eternal principles which should direct them; nothing great or durable can be done without that. God, Religion; the People, Liberty in Love: these two words, which as individuals we inscribed on our banner in 1831, and which afterwards—significant phenomenon—became the formula of all the decrees of Venice and of Rome, sum up all for which we have combated, all for which we will combat unto victory. The people of Italy instinctively comprehended this idea. Young Italy became rapidly powerful. A gradual transformation was effected in a portion of its enlightened youth; which, without faith, who sold their talents and their soldiers to the highest bidder. Poor Machiavelli, after having endeavored to struggle, after having in his own person, protested in prison, and under torture, seated himself in sorrow upon this great ruin, and described after the manner of an epitaph, the causes which had occasioned it: he used the scalpel of the anatomist upon the corpse, and made of his books a long report of his work of dissection. And now, these men would inscribe the device of death upon the cradle of a new life. After more than three centuries of that latent renovating transformation, which men call death or sleep, Italy is breaking the stone of her tomb, stirring in all her limbs, making of her *winding sheet a banner of insurrection*; and instead of bending the knee before a nation's awakening, instead of crying to it in enthusiasm, in the name of God and the people, "strengthen thyself for a supreme effort, and arise," they come coldly and pedantically to read it a chapter of Machiavelli. Oh, that it had at least been that one in which he says to his country, "Thou wilt never again have life, except by sinning; and thou wilt never have unity, except by abolishing the papacy." But they dare not. They would steal, unperceived, some fragments of liberty, without teaching to the people the knowledge of them or the right to them; they wage a petty war, which will have a speedy end, against the priests, without daring to go to the source of the corruption of the priests; without daring to say aloud—Liberty is the right and the duty of the human soul; he who pretends to enslave the conscience must desire to enchain the body. Strange that this is the party which in England, in this ancient land of liberty and of good sense, finds favor; whilst the popular party—the logical party—the openly and honestly emancipatory party, is coldly received. A few vain good wishes, and a number of injurious suspicions—behold all the part that England has as yet borne in a question which is pregnant with the liberty of the world—the Italian question. The cause—I say it here frankly, and at once—is, that the religious sentiment is expiring in England, and that, whilst the form remains intact, the foundation is being undermined and corrupted. The unity of the religious principle of the Reformation has disappeared. *The divorce*, of which I spoke above, *between earth and heaven, has been accomplished in England as elsewhere*; and it is because this separation has taken place, that Catholicism gains ground upon Protestantism.

Let me explain my thought.

A mighty question is now being agitated in Europe between two principles which have divided the world since its creation; and these two principles are liberty and authority. The human mind desires to progress according to its own light, not by favor of concession but by virtue of the law of its own life. Authority says to it: Rest where thou art; I alone strike the hour of the march; when I am silent everything should rest, for all progress which is accomplished without me and beyond me, is impious. The human mind interrogates itself: it feels that it has a right and power; it finds that the germ of progress is in itself, that strength and right come to it from God, and not from an intermediate power coming between itself and God, as if charged to lead it. Hence spring revolt and resistance, and hence the anomalous situation of Europe. The conscience of the human race is struggling with tradition, which desires to enchain it; the future and the past dispute for the collective life of humanity, and for that of the individual. Every man who in these struggles, ever stifled yet ever re-appearing; in this series of manifestations and violent repressions which have constituted European history for two-thirds of a century, sees only the action of some turbulent factions, or the result of some accidental or material causes, as a deficit, a famine, a secret conspiracy or cabinet intrigue; understands nothing of the facts of history, nothing of the laws of which all this movement is the expression. And he who in the great questions of the suffrage, of proletarian emancipation, and of nationality, sees nothing but the subjects of political discussion, having no connection with the religious idea, with the providential development of humanity, understands neither man nor God, and degrades the high destinations of a pigmy intelligence, a battle of giants, of which the stake is a step in advance in the universal education of mankind, or a step backward towards the world which we had believed to have ended with the middle ages.

Between the two great armies which sustain the combat, marauders, free corps, have undoubtedly introduced themselves and falsified its character; between the two doctrines represented in the two camps, a multitude of exaggerations, of dangerous utopias, of false and immoral philosophies, have come to throw trouble and alarm in men's minds.

It matters little. The real question remains as I have stated it. All these irregular Cossack-like movements will disappear, as the sharp-shooters of an army when the hour arrives for the masses to move. It matters little also for what I now desire to say, whether the result of the struggle ought to be, as some imagine, the absolute abolition of the principle of authority and the pure and simple enthronement of liberty; or whether, as I believe, the future holds in reserve a great collective religious manifestation, in which the two terms, authority and liberty, tradition and individual conscience, will both be recognized as essential elements to the normal development of life, and harmonizing together in one whole, will be at once the safeguard of belief and progress. What is certain is that transformation implies death, and that the new authority cannot be established upon the complete overthrow of that which now exists.

The destruction of authority such as it now exists; the proclamation of human liberty, whether as a means or as the end—this is the problem which Europe has now to solve. Right or wrong, the human mind believes that it sees a glimpse of new destinies, and a new heaven; and in order to prepare itself to realize them, it claims its independence, it desires to interrogate humanity upon what it believes, upon what it expects, and hopes; it desires to pass under revision the laws of life and of its being: old authority would forbid the attempt.

The question is a vital one; and one would have thought it impossible that there should exist a single people, or a single man, who did not feel the necessity of deciding between the two camps, and of giving to one or the other his name and his active adhesion. And nevertheless it is not so. The solidarity of all in support of the principle in which they believe is only understood on one side. *And this side, with shame be it said, is that of old authority.*

All the powers now ruling city is authority, are allied for the defensive and for the offensive; they fulfill amongst each other the duties of fraternity; when one is attacked the others fly to its aid; in time of peace an universal propaganda rallies the means of all. They have a plan, a combined action, and a visible symbol, the Pope. They do not believe in him; but they feel the want of a common standard, and they support him. Schismatics, orthodox believers, materialists, all those who deny the liberty of the human conscience and its manifestation by acts, *join hands around his throne.*

It is not thus with the powers, with the nations whose rallying cry is Liberty. They may have brothers in their ideal sphere; they have none upon the field of reality. Each sustains, defends what he has been able to conquer of liberty for himself; no one exerts himself for the triumph of the principle elsewhere. The life of God is only sacred to them so far as it diffused in their own sphere; beyond their own frontiers it becomes indifferent to them: they abandon it to chance, they deliver it over to the enemy. No protection is afforded to the peoples which are tortured and destroyed, no hindrance is offered to the hostile forces which stifle life in the cradle, to prevent the truth from manifesting itself. To the cry of Authority everywhere and for all, they oppose that of Liberty for those who possess it. To the insolent, audacious intervention exercised by the other camp, they reply, Neutrality, non intervention, not for all—(for they do nothing to prevent the intervention of others)—but for themselves. Austria and France intervene in Italy; Prussia in the states of Germany, Russia in Hungary. England, the United States, Switzerland, cross their arms, and silently aid the triumph, which they believe to be iniquitous, of old authority over liberty. Like Pilate, they wash their hands of the blood of the just—they would reply to God with the answer of Cain, "Am I then my brother's keeper?"

A people, the Italian people, rises up. It goes straight to the heart of the question, to the palladium of the enemy's camp. It proposes to cut the knot, to emancipate the world, to end the struggle for all by a single blow. Authority has its seat, its source, its radiating center at Rome. Authority pretends that it lives in the love of all, that it is sanctified by universal consent, that a factious minority is all that opposes it. Italy proves indisputably the reverse. It unites, it interrogates publicly, peacefully, the wishes of men in the very place where authority has always reigned without opposition, where it has been able to seduce, mislead, and corrupt at its pleasure. An unanimous voice replies: "The authority which governs us is a falsehood; it is not worthy to guide us: the Pope is no longer our head; we appeal to God, to liberty, and to our conscience. The royalty of the Pope—all that could be abolished by decree—is abolished. The Pope flees.

A banner bearing these principle-involving and eternal words, "God and the people," floats above the Vatican. Not a man raises his hand to protest in favor of the Pope; not a man bends the knee before the bulls of excommunication hurled from Gaeta. And to this demonstration, for the benefit of the world's cause, on the part of a people which has always served this cause, how has Protestantism replied? How has England replied? What has been done to save this people, when, in defiance of all right, and without the smallest provocation, four governments leagued together to crush it, and sent their armies to tear down by brute force the sacred banner of liberty of conscience?

There exists great agitation at the present moment in Protestant England on account of the attempted encroachments of Catholicism. Think you that these attempts would have taken place if the people's banner were still floating at Rome? Think you that the Pope would have sent his Catholic hierarchy from Gaeta?

Papacy excluded from Rome, is, it is well known, papacy excluded from Italy. Papacy excluded from Italy is papacy excluded from Europe. Place the Pope at Lyons or Seville—he will no longer be Pope; he will be only a dethroned king.

Protestantism has not understood this. There is so little remaining of the deep conviction, so little of the enthusiasm which produced the Reformation, that before the great question in dispute at Rome, it assumed a skeptical position: it contented itself by asking whether such or such a man governing in that city belonged to one political school or another—whether he was a partisan of a system of terror or of justice; it entered into a polemic with respect to individuals. The work, the providential work, which was being accomplished there by instruments destined, whatever might be their character, to disappear the day after, completely escaped its notice. And when Austrians, Neapolitans, and Frenchmen marched against Rome, it could not summon up sufficient energy to say, Stop—a question of religious faith is there at issue, and we will not allow it to be decided by brute force. And yet we gave it sufficient time to pronounce this prohibition.

Protestantism has thus given to the world, I repeat it, a striking demonstration of want of power, of *decay*. It will expiate it bitterly, if it does not hasten to repair the mistake it has committed.

Faith begets faith. You cannot expect that men should believe in yours, when they see that it does not furnish you with the consciousness of a right or the feeling of a duty to fulfill. You have looked on with indifference whilst the liberty of the human soul was being crushed beyond your gates; your faith will be thought little worthy of defending it within.

Faith is also wanting to the Pope; but he has something which replaces it in the eyes of the world; he has the *audacity, the obstinacy, and the unscrupulous logic of his false principle*. He attacks; you fortify yourselves for defense: he advances ever, with the continuous motion of the serpent; you move by fits and starts under the impulse of fear: he says, Servitude for all; you say, Liberty for us alone. You will not have it; or rather, you already have it not. *You are slaves by all the slavery of your brethren.* Hence the fatal influence which your inspiration no longer fecundates the souls of men. There is no religion without faith in the solidarity of the human race.

I have here said what is to me the touch-stone of every faith. When any one says to me, "Behold a good man," I ask, "How many souls has he saved?" When any one says to me, "Behold a religious people," I ask, "What has he done and suffered to bring humanity to its belief.

It is to man, and not to a certain number of men, that God has given life, the sun, the fruits of the earth, his law, and the capability of comprehending and of obeying it. It was for all men that Jesus died upon the Cross. And we dare to honor the name of God, and murmur unceasingly the name of Christ, what have you given, what do you give for all men? For whom do you die, for whom do you dare martyrdom? By what do you render testimony to the unity of the human race, of which you are only a member? What work of education do you accomplish upon earth? You found establishments for the sale of Bibles, you smuggle the divine word across forbidden frontiers; but know you not that the foundation, the commencement of all education is liberty? Have you so completely lost the spirit, are you so blind to all the struggles of your time, as not to know that it is to man that God allotted the gift of understanding and of interpreting his will, and that the slave is not a man, but the form, the material part of man alone? * * *

I have read in the writings of the men who rejected with the excommunications of Catholic Rome, I have hearkened to the speeches uttered by them in their meetings. I have not met with a single expression of sympathy for the Rome of the people and for liberty, not a single prayer for the emancipation of Italy from the chains which forbid her to march towards her spiritual existence. We have nothing to do, they say, with political questions. Is it, then, by leaving man in the hands of his oppressors that you would evade and emancipate his soul? Is it by leaving erect the idol of blind force, in the service of imposture, that you think to raise in the human soul the idea of God and of conscience? See a glimpse of new destinies, and a new heaven; and in order to prepare itself to realize them, it claims its independence, it desires to interrogate humanity upon what it believes, upon what it expects, and hopes; it desires to pass under revision the laws of life and of its being: old authority would forbid the attempt.

The question is a vital one; and one would have thought it impossible that there should exist a single people, or a single man, who did not feel the necessity of deciding between the two camps, and of giving to one or the other his name and his active adhesion. And nevertheless it is not so. The solidarity of all in support of the principle in which they believe is only understood on one side. *And this side, with shame be it said, is that of old authority.*

All the powers now ruling city is authority, are allied for the defensive and for the offensive; they fulfill amongst each other the duties of fraternity; when one is attacked the others fly to its aid; in time of peace an universal propaganda rallies the means of all. They have a plan, a combined action, and a visible symbol, the Pope. They do not believe in him; but they feel the want of a common standard, and they support him. Schismatics, orthodox believers, materialists, all those who deny the liberty of the human conscience and its manifestation by acts, *join hands around his throne.*

It is not thus with the powers, with the nations whose rallying cry is Liberty. They may have brothers in their ideal sphere; they have none upon the field of reality. Each sustains, defends what he has been able to conquer of liberty for himself; no one exerts himself for the triumph of the principle elsewhere. The life of God is only sacred to them so far as it diffused in their own sphere; beyond their own frontiers it becomes indifferent to them: they abandon it to chance, they deliver it over to the enemy. No protection is afforded to the peoples which are tortured and destroyed, no hindrance is offered to the hostile forces which stifle life in the cradle, to prevent the truth from manifesting itself. To the cry of Authority everywhere and for all, they oppose that of Liberty for those who possess it. To the insolent, audacious intervention exercised by the other camp, they reply, Neutrality, non intervention, not for all—(for they do nothing to prevent the intervention of others)—but for themselves. Austria and France intervene in Italy; Prussia in the states of Germany, Russia in Hungary. England, the United States, Switzerland, cross their arms, and silently aid the triumph, which they believe to be iniquitous, of old authority over liberty. Like Pilate, they wash their hands of the blood of the just—they would reply to God with the answer of Cain, "Am I then my brother's keeper?"

A people, the Italian people, rises up. It goes straight to the heart of the question, to the palladium of the enemy's camp. It proposes to cut the knot, to emancipate the world, to end the struggle for all by a single blow. Authority has its seat, its source, its radiating center at Rome. Authority pretends that it lives in the love of all, that it is sanctified by universal consent, that a factious minority is all that opposes it. Italy proves indisputably the reverse. It unites, it interrogates publicly, peacefully, the wishes of men in the very place where authority has always reigned without opposition, where it has been able to seduce, mislead, and corrupt at its pleasure. An unanimous voice replies: "The authority which governs us is a falsehood; it is not worthy to guide us: the Pope is no longer our head; we appeal to God, to liberty, and to our conscience. The royalty of the Pope—all that could be abolished by decree—is abolished. The Pope flees.

A banner bearing these principle-involving and eternal words, "God and the people," floats above the Vatican. Not a man raises his hand to protest in favor of the Pope; not a man bends the knee before the bulls of excommunication hurled from Gaeta. And to this demonstration, for the benefit of the world's cause, on the part of a people which has always served this cause, how has Protestantism replied? How has England replied? What has been done to save this people, when, in defiance of all right, and without the smallest provocation, four governments leagued together to crush it, and sent their armies to tear down by brute force the sacred banner of liberty of conscience?

December, 1850. Joseph Mazzini.

What England is doing for the Conversion of the World.—The following facts taken from a paper read before the Evangelical Alliance by Rev. Joseph Angus, show, in a nutshell, what British Christians are doing to bring the world under the dominion of the Gospel:

"The income of all the missionary societies appropriated to evangelical labor among the heathen amounts to £345,000. The number of European agents whose time and labor are devoted to the heathen is about 1,050, and of native teachers and preachers about 3,000, scattered over Asia, Africa, America, and the islands of the sea. Adding to the income of these societies the amount contributed by the Bible, tract, and other educational societies, we have for the conversion and education of the heathen a total expenditure of £359,000 a year. Adding to this amount the expenditure of the various societies for our Colonies, for Europe, and for the Jews, we have a grand total of £554,300; the number of ministers supported being about 1,860, and of teachers and native helpers about 3,400. Adding again to this sum of £554,300 the benevolent income of the Bible and tract societies devoted to home objects, we have a total of £597,710, or say of £600,000 ($3,000,000) a year.

"The Bible, or parts of the Bible, have been published by the various Bible societies (translated for the most part by missionaries) in about 160 different languages or dialects: 180 versions have been made, and of these 130 were never printed before. The total number of copies of the Scriptures issued by the British and Foreign Bible Society for Europe has been within the last fifty years, about 20,000,000."

Occasional Correspondence.

For the Independent.

RELIGIOUS DECLENSION—THE CAUSE OF ITS CONTINUANCE.

It is generally true that a variety of causes may be assigned for any fact of moment in the moral history of an individual or of a community. Great events are produced, great characteristics are determined, usually, by a *concurrence* of influential circumstances, rather than by any single and decisive occasion. In accounting therefore for the low and unhappy religious state of a community, various causes may with propriety be assigned; each of which will have had a real, and perhaps a powerful agency in creating it. But we shall deceive ourselves if we look to outward circumstances alone, of whatever kind or of whatever intensity, to discover the cause of such a fact. The great origin of our moral delinquencies, the great ground of their continuance, lies deeper than any fact upon the surface of society. Like the kingdom of heaven, it is "within" us.

There is in every human soul a tendency to depart from God, to live in and for the world, which is a part of our original constitution. When any powerful temptation besets us, any exiting interest betrays us into a forgetfulness of heaven, we sink naturally into an apathy to spiritual things. When once we have been thus borne away from the path of duty and life there is ever a tendency to continue in our way wardness; and it is upon this tendency of religious declension to perpetuate itself, that we would fix a moment's attention.

When a soul has once departed from God there is little in itself, there is little in nature or in society, to bring it back again. The tendency is only to continued and aggravated sin, except as the kind providence and the saving Spirit of the Lord lend us an impulse heavenward again. Otherwise we are like the mariner who has lost his reckoning on the hearing sea, or the traveler who has mistaken his landmarks is traversing the wilderness. There is nothing in the wild waste of waters, or in the dreary desert around him, which can give him any clew to the course of safety. It is only as heaven itself vouchsafes him guidance that he finds his way. And so when we have left and lost our path, it is only as God brings us back to it that we ever return.

Many very sufficient reasons might be assigned for this fact.

First, there is the mind's natural thoughtlessness and ignorance of spiritual things. The soul is naturally familiar with objects of sense, naturally delights in and pursues these; and the settled habits of our original character powerfully confirm this tendency. The whole action, too, of society around us, is perpetually urging the transient interests of time upon our regard; and our souls naturally love to have it so. Of course when faith is not active they speedily absorb our whole attention. Once we have placed a distance between our souls and God, and passed beyond the present communications of his strength and wisdom, all our thoughts fall under the dominion of our senses. We are forgetful of the glory of heavenly interests and objects,—heedless of the dangers and exigencies of our path,—unconcerned for the honor of the Savior,—insensible to the immortal interests of the souls around us. We are busy about the obtrusive interests of the hour and the world in which, and under the influence of which, we live. And such a state prolongs itself as naturally as motion does; or which the philosophers say that its law is to continue forever, unless some external cause come in to stop it. What is there in thoughtlessness and ignorance and folly to correct themselves?

Next, there is a delusiveness about this, as about every other form of sin, which tends still more to blind the heart insensible to the truth, but it cherishes many a false estimate of things. When the odiousness of sin in God's holy sight is no longer felt, and the conscience has lost the tenderness with which it had been wont to remonstrate against it, then many a delinquency finds ready and ample vindication in our view. The profuse expenditure which absorbs our charities,—the incessant occupation with business which deprives us of all leisure for devotion,—the false delicacy which makes us unwilling to bring Christ and salvation before our fellow-men,—these, and a host of other selfish and sinful indulgences, are justified as unavoidable, or as judicious courses of action. The soul denies that prosperity is a trial, and regards it as a comfort. It does not believe that there is any real and great hazard in the accumulation of wealth, or any seductive snare in the honor of men. What an error would one commit, who, because nature wore an aspect of peculiar gayety in the fading hours of the year, should conclude that a season of beauty and pleasure was opening before him? Something like this false judgment, however, is the secret feeling of a soul afar from God. There is no perception of the stern realities which are but a little way off; but a delusive expectation of ease, which the howling storm and the wintry darkness must indeed soon dissipate, but which for the present tends to lull it to repose, and to prolong its condition of apathy.

Then, too, there is the native indolence of the soul—its repugnance to any intense and energetic action,—which forms yet another coil of the chain that binds us. It is a matter of great difficulty for the soul to reach any truly commanding or affecting view of invisible things, which only a very vigorous exertion of our powers can overcome. How slow are men to make any attainments which demand abstract thought, unless fitted by the discipline of years, or by unusual natural endowments for such achievements! How difficult do we find it to transfer ourselves across the chasm which divides us from eternity, and gain any distinct impression of its quickening and startling scenes! What an aspect of indefiniteness hangs over them all—like the blue haze that envelops the mountain in the horizon! Even when we struggle to gain some just idea of the soul's great relations to God and his holy government, how slowly, and with how much of labor, do our thoughts come, and our souls kindle! And what a tendency must this difficulty of spiritual vision beget, to retain us in any sensual condition into which we may have fallen!

Finally, we must add to this, the natural aversion of the soul to the restraints of holiness. We love to let our thoughts roam free, and unconstrained; we delight in the indulgence of our passionate impulses toward the world. The restraint therefore of each affection of nature within the limits of reason and duty,—the absolute suppression of all malignant and impure sentiments,—the careful and difficult cultivation of benevolent and spiritual affections,—in which so much of religion consists, is an absolute crucifixion of the flesh. It is impossible to undertake this in any vigorous and effectual way, without the stimulus of some great convictions of religious truth, present and active, within us. In the absence of such convictions, or in any feeble and transient view of truth, where shall we find the impulse which we need? What can stimulate us to struggle at once against the world around and the world within, when we have no kindling perception of the world above? When Christ is hidden from us, when eternity is forgotten, when the world is inviting and ensnaring us, when sin is deceiving us, is it a light thing—an easy thing—to return to God? Oh, how many and how powerful are the bonds which hold the soul that has wandered from Him, in its condition of weakness and peril! It is one of the great mercies of redemption that such a soul can ever regain the only secure and peaceful spot, now so remote and so inaccessible to unaided nature.

Yet it is one among the requisite conditions of our recovery, to know the power of the bondage which holds us,—to feel convinced that it is a slavery from which no superficial thought nor idle wish has any efficacy to recover us. It is a matter of serious moment with every believer, that he ascertain the condition of his own soul,—how far he has wandered from God, what passions and sins have ensnared him, what delusions beset him. Such a condition of transgression is always accompanied with some partial and feeble sense of its existence. Conscience admonishes us from time to time, of something criminal and offensive to God, in our habitual tone of thought and course of life; from which we have been slow to sever ourselves, of which we have cherished a most unworthy and inadequate idea. We have exercised but a superficial penitence, and struggled but momentarily against its power. We have had no humbling and painful views of our sin, no quickening sense of the urgency of the soul's great obligations—no habitual, earnest, affecting, controlling view of the things which are at the right hand of God. And how long shall these things be? "O Lord, how long?"

Church.

For the Independent.

MORE ABOUT CHRISTIAN MERCHANTS AND THEIR CLERKS.

Messrs. Editors:—An article appeared in your paper some two or three weeks since, relating to Christian merchants and their clerks, which we have read with care and profit, and which has awakened some interest among the class of persons for whose benefit it was written. In pursuing this subject, it is designed to correct some few misapprehensions of the former writer, and to awaken still deeper interest and inquiry concerning a field of human activity almost wholly unexplored by the pulpit or the press.

1. The position of a merchant whose business requires the service of a score of young men, and from that to forty or sixty, is one of vast influence for good or for evil, according as the obligations it implies are perceived and regarded. The simple fact of being an extensive and successful merchant in a city like this, is, of itself, a voucher for a man's talent, taste, sagacity, enterprise and promptitude. The possession of these qualities inspires a young man, of common veneration, with no small respect for such a man's counsel, and with no small expectation of magnanimity from him toward those in his employment. * * *

2. The first point of palpable contact, on the part of the clerk, with this rare virtue of magnanimity in the merchant, is in the details of his engagement and salary. The chances, risks, sacrifices and obligations of these engagements, are usually, like the handle of a jug, all on one side; on the side of the clerk and not of the merchant, on the side of the poor and weak and not of the rich and strong. They usually contemplate a service of from three to five years. The compensation for the first and second, and often for the third and fourth year, is not adequate to the expenses of economical living; especially if the clerk is married. And even at this rate the merchant retains the

There were many respects in which the condition of the Hungarian peasants was far superior to that of those in other parts of Austria—in Bohemia or Moravia, or the Polish provinces. The Hungarian Bauer could marry as he chose. The Bohemian must obtain permission. The Hungarian could sell, or pawn, or loan, all his property, movable or immovable. In other parts of Austria this was either forbidden or limited by many restrictions.

The Hungarian Bauer too could buy himself *free* from all obligations and feudal burdens, and he could—by purchase, inheritance, or otherwise—accumulate a very considerable amount of property to himself—even as much as 4 *sessions*, or 124 acres. In no part of Austria was he allowed to possess more than *one* session.

In Hungary, when a nobleman's property passes from one hand into another, no tax is demanded from the peasantry, nor even when the peasant himself removes; while in Gallicia and Bohemia these occasions furnish one of the greatest exactions to the masters—a regular tax of from five to ten per cent.

It should be remembered too, in addition, that among the privileges of the Bauer are to be reckoned—a large tract of meadow-land, granted from the estate of the proprietor; in many cases the power of collecting wood from the forests; and the privilege of feeding their hogs, through a good part of the year, in the oak-groves of the nobleman, by paying a trifling tax.

However, with all its alleviations, that this Hungarian serfdom formed an infamous oppression, no one can deny. That one class should alone pay the taxes and support the expenses of a State in whose government it had no share—that one class must build the bridges and repair the roads which they were seldom allowed to use—that the burdens of feudal service should be continued *so* many ages, after all occasion for them has passed—is all an injustice and enormity, in regard to which one can only wonder that it existed so long. Still, as I said before, much of this was worse on paper than in reality; and the effect on the mass of the Hungarian peasantry one must admit has not been of a degrading and debasing nature. In fact, to my own mind, there is no better argument that serfdom existed in a very mitigated form in Hungary, than the independent, manly bearing, of the peasants.

There are exceptions to this, especially among the Wallachs; but there is no proof that these ever were burdened with more exactions than the Slavonian and Magyar Bauer.

They are a degraded, unprincipled, lazy race, one must admit. But how much of their peculiar characteristics are due to earlier circumstances in their history, and how much to Hungarian oppression, would be a difficult question to settle. They are different in every feature and turn of their character from the other Hungarians, and are almost, as a matter of course, their sworn enemies, and I think would have been, even if no serfdom had ever existed in Hungary.

In regard to the generous and noble labors of a large party in Hungary to reform these institutions, and in respect to other facts connected with the Hungarian serfs, I hope to say more in another letter. C. L.

The Independent.

NEW YORK, THURSDAY, OCT. 30.

PRESBYTERIANISM AND CONGREGATIONALISM AT THE WEST.

A new conflict seems likely to arise at the West between Presbyterianism and Congregationalism. We confess that the prospect is to us a painful one. There is danger that the conflict may become one of the lowest and most unedifying of sectarian fights—a conflict not about things or principles at all, but wholly about names and *forms*. To us the difference between Presbyterianism a little Congregationalized, and Congregationalism very much Presbyterianized, is not great enough to compensate for the mischiefs of a war which must needs distract the councils and weaken all the enterprises of our evangelical Christianity in its grand struggle with the combined forces of infidelity and superstition.

It is not our present purpose to inquire who is to be blamed in Michigan, or who in Wisconsin, or who in Northern Illinois for the measures which are tending to array Presbyterians and Congregationalists against each other in a mischievous sectarian conflict. But we cannot refrain from suggesting that the responsibility of such a strife as seems to be impending, will be a serious burthen to carry to the judgment-seat of Christ, let it rest on whom it may. The responsibility of dividing the little religious force of any new settlement at the West, and of setting up two petty, narrow, quarrelsome schism-shops, in the place which might have been occupied by a strong and efficient church, is as if the prophet had cast poison instead of salt into the fountain.

We beg our western friends to consider well what it is that they are beginning to contend about. Let those who are determined that, come what may, they will be Congregationalists, see whether they are really prepared to go for the thing as well as the name. And let those who are ready to tear everything to pieces for the sake of Presbyterianism, see whether they are willing to be thorough and uncompromising Presbyterians, purging out every taint of the Congregational leaven with which any of their churches may be infected. Congregationalism is a polity for the ordering of a single local, independent society of Christians, governing itself under the New Testament by the will of the majority, and ordinarily meeting for worship in one assembly. It has no knowledge of any ecclesiastical body other than the local church or stated worshiping assembly. To the local church, therefore, by the Congregational theory, belong all ecclesiastical functions,—the administration of the word and sacraments; the exercise of discipline; the vocation and ordination of all church-officers, pastors, and teachers, and ministers of the word, not less than deacons, and the removal of church-officers from their several trusts for any delinquency personal or official. It does not concern itself at all with the establishment or extension of sectarian organizations for regulating the affairs of particular churches. When those who call themselves Congregationalists begin to take it for granted that some organization greater and higher than a particular local church—something like a convention or a conference, or a consociation—some representative body empowered to act for all the churches of its constituency—is a necessary part of the Congregational system, they make a virtual acknowledgment that the system from which they take their name and in behalf of which they profess to act, is intrinsically weak and needs to borrow something from the systems which they oppose. Congregationalism plants churches, local churches, nothing but churches; and when one of these local and independent worshiping societies of believers begins to regard itself as something less than a complete church, and to lean upon some representative assembly on which it depends for its completeness, it begins to be, so far, a Presbyterian congregation which exists only as a constituent portion of a synod or a presbytery.

Presbyterianism, on the other hand, is a polity for governing, not one independent congregation of Christian worshipers, but a plurality of congregations, each of which is essentially dependent on certain governing powers out of and above itself. In this anti-Congregational system, the particular local assembly, organized with its elders and deacons, comes into being not by the free agreement and confederation of its members, but by the authoritative act of the prexistent governing body, the presbytery. As Congregationalism begins with individual Christians and separate Christian households, and unites them by their own act of voluntary association for the enjoyment of social religious privileges, and in this way sets up local churches; so Presbyterianism, on the other hand, begins in theory with the aggregate Christianity of a nation, a province, or a district, sets up its governing body, and afterwards gives certain municipal privileges to the separate local congregations within its jurisdiction.

The reader can now see whether "the difference between Presbyterianism a little Congregationalized, and Congregationalism very much Presbyterianized" is a matter of such consequence as to justify the controversy that seems to be impending. If, under the name and forms of Presbyterianism, the particular congregations are permitted, not only to elect their own pastors and elders, but also to have some practicable way of making their elders responsible to them as the representative is responsible to his constituents; and if each communicant is introduced to membership by the implied consent of the brotherhood after he has been publicly propounded as a candidate; this is Presbyterianism a little Congregationalized. In like manner if churches calling themselves Congregational have given up to a fixed and permanent body their right of managing their own affairs—if they have taken up the notion that a church is not completely a church unless it is under the care of some superior or more extended "ecclesiastical body" upon which it is in some sense dependent, and to which its pastors and teachers are directly and exclusively responsible for their standing as ministers of Christ; this is Congregationalism very much Presbyterianized. A sharp sectarian strife between these two systems thus mutually modified must needs be a most ungraceful and ungracious affair.

All that Congregationalism wants for the exhibition and successful working of its polity, is simply the opportunity of establishing separate local churches. If in any particular place a church can be formed, *self* governed and *self*-supporting, a church made up of intelligent Christian men, capable of managing their own business and willing to be governed by the majority, there Congregationalism may be established at once in its completeness. No general or local union, no formal consociation, no conference or convention, not even an association of ministers is needed by way of supplement. Let such a church be formed, and the less it relies upon any quasi-presbyterian arrangements exterior to itself, and the more it depends under God on its own intrinsic strength as a divinely chartered society of Christian brethren, the more likely it is to live and prosper.

We have a suspicion that the difficulties at the West, grow not exclusively out of the reluctance of individual Presbyterians to unite as members with a Congregational self-governed church, or the reluctance of Congregationalists to unite with a local Presbyterian church where the majority are of that way of thinking, but far more out of sectarian rivalries on a wider scale. The rivalry between so-called "ecclesiastical bodies"—the struggle to strengthen and extend "our denomination"—the attempt to build up great diocesan organizations, and to make all local churches subsidiary to the growth of some "General" assembly or convention—is what makes more than half of the sectarian quarreling that so weakens and dishonors the cause of evangelical Christianity.

One other element enters into the revival spirit, and that is a thorough and an honest commitment of one-self to the service of God in the work of human salvation:—Heart-consecration, supreme devotion to the cause of Christ. Cost it money, cost it time, cost it labor, cost it weariness, cost it reproach, cost it suffering, cost it the denial of self in any form and to any degree, the soul that is living to Christ, gives itself over to his work without reserve. Everything of a personal nature, everything of present, temporal interest, is subordinated to the one grand, absorbing object of glorifying Christ by saving men.

In enumerating these few particulars of a revival spirit we have made no new or strange developments. This ought to be the spirit of every Christian; this must be his spirit or he is not a living Christian. If this is not our spirit, then it becomes us most seriously to inquire what manner of spirit we are of.

FATHER MATHEW AGAIN.

We are happy to be able to relieve somewhat, the attitude of Father Mathew as presented in his letter to the *Boston Pilot*, an extract from which appeared in the columns of *The Independent* last week. We could not then procure a copy of the *Pilot*, so as to verify the extracts there given upon the authority of a correspondent of the *Journal of Commerce*. Knowing, however, that the *Journal* always requires a responsible name for any article relative to matters of fact or to personal character, and not imagining that any person would presume, through such a channel, to make a misrepresentation of facts, or a misquotation of documents, which would certainly be detected and exposed, we felt it safe to quote the document on that authority. And we did this the more readily because the *Journal* itself, being remarkably well posted up in all matters pertaining to the Catholic Church, had published the communication of its Philadelphia correspondent without dissent, and the article had remained for several days without contradiction from any quarter. But the *Journal* of Saturday contained the letter of Father Mathew entire, and though the phraseology is somewhat ambiguous, it is certainly capable of a very different construction from that first put upon it. The real state of the case, so far as the letter is concerned, appears to be this: A representation of Father Mathew's indebtedness was made through the columns of the *Pilot*, soon after his arrival in this country, accompanied with an appeal for his relief; but the response was so feeble that it proved an embarrassment to the worthy Father's labors. It placed him before the country, as a sort of representative Irish beggar. He therefore requested that the effort for the Liberating Fund might be relinquished, and proposed, with the consent of subscribers, to appropriate the money already pledged "to the completion of his splendid Church in Cork," reserving "for the benefit of the total abstinence cause," the donations of non-Catholic subscribers. In view of this, he says: "Having now extricated myself from the painful and too often humiliating efforts to raise an adequate Liberating Fund, I find myself, for the first time, perfectly free, and in a condition to mix independently with the citizens of this mighty republic."

The quotation of the first writer in the *Journal of Commerce* did not do justice to Father Mathew, though there is no evidence of intentional misrepresentation. Fairness in quotation, however, is an act of simple justice, wherever the statements or opinions of another are concerned, and we are happy to make the correction of a statement into which we were misled, by what we supposed to be good authority. So far as our judgment of Father Mathew was influenced by the partial evidence before us last week, we revoke it most cheerfully. That judgment was rendered with reluctance and pain, for we have always entertained a respect for Father Mathew and his labors.

Unhappily, however, this letter in its entire form does not relieve the whole subject of his indebtedness, or extricate his sponsors in this city from their embarrassments. The letter makes no explicit mention of his indebtedness, nor does it shed any light upon the origin and amount of the debt. It alludes to the "Mathew Liberating Fund," the *completing* of which would render him "free and independent." But for what that fund was needed, or how much it lacked in 1850, it does not inform us, and with the evidence already presented that a fund of seven thousand pounds was raised for Father Mathew in Great Britain and Ireland, we are entirely in the dark as to his present liabilities. Can the Committee relieve the public mind upon this point? Have they as business men examined the documents and vouchers relating to this matter, so that they can state how much Father Mathew owed when he left Ireland, and for what, how much he has made in this country from the sale of medals and other sources, and how much he now requires to render him "free and independent?" Have these gentlemen any other knowledge of Father Mathew's affairs than what they have received through the letter of Mr. Clay? In making an appeal for thirty thousand dollars, do they *know* that the representation made to them, and upon which they have issued that appeal, is correct? If Mr. Henry Grinnell, the treasurer of this fund, will certify that he has examined the whole matter and knows how it stands, his statements will go far to relieve the Committee from unfavorable strictures, and will expedite the "liberation" of Father Mathew.

A NEW POWER.

Prof. Page, of Washington, is exhibiting at the Tabernacle a new motive power that promises to supersede, in many instances, the use of steam. This power is that of electro-magnetism, generated by a galvanic battery and concentrated in helices that constitute the cylinder in which the piston plays. The principle is very simple, and the wonder now is that this application of it had not been made years ago. Two coils of wire are arranged in the same line but at some distance from each other; in these is inserted a cylindrical bar of iron, and to this machine the wires connecting the poles of a galvanic battery are attached. The passage of the magnetic fluid through one coil makes it a temporary magnet, which of course attracts to its center the iron bar; the current is then transferred to the other coil which in turn attracts the iron to its center, and thus by shifting the current from one helix to the other a piston movement is secured, which of course can be made available for rotary motion, or for any other purpose to which the steam-engine is now applied. The current is shifted by the motion of the piston itself, just as in the steam-engine valves are alternately opened and shut. The motion is steady, beautiful, and powerful; the only practical question is whether it can be increased to an extent adequate to the demands of the heaviest engine work, and produced as cheaply as steam-power. Of this there seems to be little doubt. From eighty to one hundred horse-power has been attained by the batteries and helices already constructed, and the cost is about twenty cents for twenty-four hours for one horse power, or less than a cent an hour.

The contemplation of this power fills us with admiration and with high anticipations of future progress. A vessel thus propelled would be in no danger of fire or explosion; a locomotive moved by galvanism would take a train of cars from New York to Albany without stopping for wood or water—a jug of acid being all that is needed to feed the engine; such an engine could run with safety into the heart of a city, provided only that its speed was sufficiently curbed; as a stationary engine for mechanical purposes this could be used without waste of power, and without fear of accident—no more Hague-street explosions, no more extra insurance. In short, the introduction of this agent would work an entire revolution in every department where steam is now employed. And yet this sublime force has been slumbering for ages! And so there are spiritual forces for the advancement of Christ's kingdom, slumbering within the very grasp of the Church, that shall yet be aroused to shake terribly the earth and to revolutionize the nations.

CHRONOLOGY, CHARACTER AND DEATH OF THE FIRST SLAVE-HUNTER.

In a world where things go so much by precedent, and often so little by equity, it is very important to know who was the first slave-hunter. That honor who shall claim? Illustrious parent of a noble line! His posterity ought to build and garnish his sepulcher, for they do according to the deeds of their father, and maintain now, in this six thousandth year, or less, of this our civilized world, the nobleness and grandeur of the pursuits of their antique progenitor.

But who was he? Can it be possible that we have any record of him? Is his character delineated in full? Was he a reverend and godly man, who went forth armed with bow and arrow, or were unerring rifles and revolving pistols then invented, and did he, girt with such thundering panoply, and at the head of a *posse comitatus* of heaven-ordained commissioners, come out against the fugitive as against a thief and a robber, assuring all men, by these presents, that he would have back his chattels, his property in bones and sinews and a human soul, at whatever cost, by whatever violence, even of death itself? Was he a virtuous, peaceful, heavenly-minded man, going straight to endless blessedness by the rule of keeping a conscience void of offense toward Cæsar, or did he walk by the rule of doing to others as he would have others do to him, or was he going to put in as a plea at the gate of heaven, in reference to some neglect or violation of the law of love, that doctors in theology, as also of the State, had assured him that the higher law of the Divine Holiness and Goodness must bow before the supreme law of safety to the republic, and that it must be expected that a thousand things contrary to the moral sense will be enacted, (see the last judicial charge to men's consciences on rescuing slaves), but that any and every law whatsoever, enacted by man, must at all hazards be obeyed?

Who was he? Who could he have been? Would it be possible for the old, old Rembrancer of the Fairy Queen, if he were yet alive, to tell us, with his infinite memory of all times and ages?

"This man of infinite remembrance was,
And things foregone through many ages held,
Which he recorded still as they did pass
So suffered them to perish through time old
As all things else the which this world doth weld,
But laid them up in his immortal scrine,
Where they forever incorrupted dwell'd:
The wares he well remembered of King Nine,
Of Old Assaracus, and Inachus divine.

"The years of Nestor nothing were to his
Ne yet Methusalem, though longest lived,
For he remembered both their infancies.
Ne wonder then if that he were deprived
Of native strength, now that he them survived
His chamber all was hanged about with rolls
And old records from ancient times derived,
Some made in books, some in long parchment scrolls
That were all worm-eaten, and full of canker holes."

Could this aged old man tell anything about it? Did the first slave-hunter live as far back as the wars of old Assaracus? or was he one of the great gawky Antediluvian men called giants, when the earth was corrupt before God? The same had children which became mighty men and men of renown, when the earth was filled with violence, but we read not yet of any fugitive-slave law.

Well then, was it not Nimrod? Certainly Nimrod was a mighty hunter before the Lord, and he had a wide kingdom in the land of Shinar, but no account is given of any expedition after fugitives, nor is there any trace of treason-trials in his dominions for helping a poor wretch to escape. Besides, all the black men then in the world, or such as began to grow black under the African sun, if the race of Ham had any of them strayed so far toward the equator, were Nimrod's blood relatives; and it would have been uncouth in the highest degree for a king to be seen hunting his own cousins. So that, if then, as now, color was in the question, and black men only, or of the African race, could be fugitive slaves, Nimrod himself being a slave-hunter is entirely *out* of the question. It could not have been he, neither was it Shem, nor Ham, nor Japheth, nor Nabal, nor Ahab, nor Saul. We read of this latter that he went up and down the kingdom from Dan to Beersheba, searching for his father's asses, but we never read either of Saul, or any of the lords, princes, captains, or mighty men of renown under him, going about on a hunt for fugitive slaves.

Who *could* it be? Who was the first slave-hunter? He must have been a remarkable man. Doubtless he was a very patriarch of benevolence and generosity, who went after his slaves on purpose to do them good, on purpose to rescue them from all the evils of cruelty, poverty, independence, and no one to care for their souls. He cared for them, good, kind man, and advertised that if they would come back, he would forgive the corn they had stolen. Doubtless he wished to preserve them from the tender mercies of a harder master. And as to his slaves, they must have been wicked persons indeed, to have ran away from so considerate and good a man. And he, on his part, whosoever he may be, deserves a mausoleum to his memory, for such a noble assertion and defense of human rights, wherever all the right to property in human beings is involved. And if he happened to die a martyr in the assertion and prosecution of that right, so much the higher toward heaven should the mausoleum tower to his memory. Beyond question the Union Safety men of those days followed him to the grave with great lamentation, for certainly when he fell, one of the strongest safety-valves of the State was broken from its hinges.

But who was he? In the name of wonder, can we not make some approximation to his reality? Was it Pharaoh? Ah, no, there you are out again. Pharaoh was indeed a great slave-holder, for nearly all his subjects at one time were slaves; but his pursuit after the fugitive Hebrews was on rather too grand a scale to be brought down to a case of slave-hunting, such as we are now inquiring about. But it may be remarked in passing, that inasmuch as all that Pharaoh did was in perfect contempt and disregard of the higher law doctrine, and forasmuch as he lost his own life in endeavoring to cast off fanaticism and to work an emancipation from it, his respectable character, so much traduced, ought to rise to something like a religious veneration in the view of the lower law men of this day and generation.

Well then, who was he? Reader, it was Shimei, the son of Gera! What? The man that cursed King David? Yes, the very same; the man that cursed King David, and cast stones at him; and all the people and all the mighty men were on his right hand and on his left. And as David and his men went by the way, Shimei went and shut. The motion is steady, beautiful, and and along on the hill side over against him, and cast as he went, and threw stones at him, and cast it can be increased to an extent adequate to the dust. And Abishai said unto the King, "Why demands of the heaviest engine work, and pro- should this dead dog curse my lord the King? duced as cheaply as steam-power. Of this there Let me go over, I pray thee, and take off his seems to be little doubt. From eighty to one head." But King David in his grief would not hundred horse-power has been attained by the let him, for he felt that his affliction by the hand batteries and helices already constructed, and of such a dead dog was from God, and that God the cost is about twenty cents for twenty-four would requite to David good for his cursing, if hours for one horse power, or less than a cent he bore it patiently. So he let him curse on. And an hour. it was a remarkable providence of God, that this

The contemplation of this power fills us with dead dog, whose head David would not permit admiration and with high anticipations of future to be cut off, because of his cursing, should be progress. A vessel thus propelled would be in no reserved to lose his head in a dog's business, as danger of fire or explosion; a locomotive moved the first slave-hunter.

by galvanism would take a train of cars from Yes, this Shimei was the first recorded mar-New York to Albany without stopping for wood tyr to a genuine slave-hunt. He lost his life in or water—a jug of acid being all that is needed consequence of running after his slave property. to feed the engine; such an engine could run And this was the manner of it. His slaves ran with safety into the heart of a city, provided away. We regard it as not improbable that they only that its speed was sufficiently curbed; as a could not endure Shimei's habit of cursing and stationary engine for mechanical purposes this swearing, and throwing stones. For though, in could be used without waste of power, and with- all probability, they had been pagans born, yet out fear of accident—no more Hague-street ex- they had not been accustomed, even in the land plosions, no more extra insurance. In short, the of the Philistines, to such horrible manners as introduction of this agent would work an entire these; and as cursing and swearing and throwrevolution in every department where steam is ing stones must have constituted a large part of now employed. And yet this sublime force has Shimei's domestic discipline and example on his been slumbering for ages! And so there are plantation, they preferred the pagan tuition spiritual forces for the advancement of Christ's still. They thought they had not made a very kingdom, slumbering within the very grasp of profitable exchange from the darkness of hethe Church, that shall yet be aroused to shake thenism to the blessings of slavery in a Chriterribly the earth and to revolutionize the na- tian land. So they ran away to Achish, King tions. of Gath; the very same man, and the very same

"BROTHERLY KINDNESS — CHARITY;" A CHAPTER ON CHURCHES.

The Apostle Peter exhorts believers to add to godliness, brotherly kindness, and to brotherly kindness, charity. These two virtues are put last in the catalogue—probably because they are most difficult of attainment, and are really the crowning virtues of the Christian character. After faith, virtue, knowledge, temperance, patience, and godliness, come brotherly kindness and charity. These virtues, ordinarily the last to be perfected in the individual Christian, are particularly deficient in corporate and impersonal bodies and institutions. Churches of different denominations are slower to exhibit brotherly kindness and charity toward each other, than are individual members of those churches. Newspapers are often less fraternal before the public, than are their editors in private intercourse. There sometimes seems to be a sharpness and rigidity in the aspect of newspapers toward each other, and toward churches or other corporate religious institutions, quite remote from the fraternity of the Gospel. We are led into these remarks by the following paragraph in the columns of our good neighbor, the *New York Evangelist*, of October 16th:

"The house of worship, occupied by the *Eastern Congregational* church in this city, on the corner of Madison and Gouverneur streets, was sold at auction, by foreclosure of mortgage, last Tuesday, the 14th inst., and purchased by Mr. Stephen R. Halsey for $9,300. The house was built in 1836, and cost, with the ground, about $30,000. Mr. Halsey is a member of the Seventh Presbyterian church, (Dr. Hatfield's,) and held a second mortgage on the property. An arrangement will in all probability be made, by which the house will be secured for the purpose to which it was set apart when built. We understand that the congregation had expected, until the very day of the sale, to redeem it by the help of some members of the Congregational churches of New York and Brooklyn, and were sadly disappointed. This, we believe, is the third house of worship, of this denomination, which has been sold within the last two years."

This notice of the unhappy termination of a church enterprise after years of patient struggling, and the expenditure of thousands of dollars upon it, must strike even a stranger as sufficiently cold. There is no word of sympathy or regret, and no call upon Christians to make greater sacrifices in order to avert similar catastrophes. Instead of this there is a slur upon somebody for having "sadly disappointed" a poor church in its expectation of aid, and a gratuitous enumeration of the number of like catastrophes that are supposed to have befallen a particular denomination. If the fact were as stated, there was no call for mentioning it; and surely in a journal adhering to the "Plan of Union," one might expect a word of mourning at the alleged demise of three Congregational churches in two years!

But cold and uncharitable as this must seem to a stranger, it appears more than uncharitable to one acquainted with the facts as they must or might have been known to the editor of the *Evangelist*. "This, we believe, is the third house of worship of this denomination which has been sold within two years." The impression made by this sentence is that three Congregational churches have failed in this city in two years. Now it is true that the Chrystie-street church, which had existed long before the present New England Congregationalism was planted in New York, and which had met with many trials and reverses in its labors for Christ, was at length obliged to disband, its small and badly located church edifice having been sold for debt. Another small but useful church in Sullivan-street,—a Congregational body, but never in formal fellowship with the Congregational churches of the city—has recently sold its house of worship, of its own choice, but retains its corporate existence, and is seeking a new field of labor up town. We presume, however, that the *Evangelist* did not mean to include this in its triad. The Hammond-street church, too, Rev. Dr. Patton's, has been sold, but in what circumstances?

It was not sold for debt, or under the hammer; but it was sold with a view to building a new house of worship, in a better location. The net avails of that sale are now at interest, and there is in addition a very encouraging subscription toward the new house. But for the pressure in the money market, the subscription would probably have been completed this fall. The Hammond-street Church retains the partial occupancy of its former house until next spring. If any unforeseen dispensation of Providence should then cause its dissolution, we hope our neighbor will drop a tear of sympathy. At present even that would be premature. So much for another of those "sold" churches.

And now for the Eastern Church. True, that was sold for debt. But what were the circumstances? That church was originally Presbyterian. Its embarrassments began while it was in that connection; and besides heavy pecuniary liabilities, it incurred the odium of some internal difficulties. Having sought in vain for aid from the Presbytery, it was about die, when Mr. Hale, feeling it to be a pity that so good a post should be lost to the cause of evangelical religion, assented to a proposal from some of its members to aid them. They changed their ecclesiastical form of their own choice, and having done this, received pledges of assistance from Mr. Hale and others. Mr. Hale's pledges have been honorably redeemed, and by his estate, although there was no legal claim upon it; but his death dispirited some whom he was wont to influence by his counsel and example. The church under its new organization was unfortunate in being early deprived of its pastor by death: and since the aid pledged by other churches was specially for the support of a pastor, of course the vacancy of the pulpit increased in various ways the embarrassments of the congregation.

But never has a church stood more nobly in trying circumstances than did that little band. They have endeared themselves to all who have witnessed their faith, and patience, and works. They could do everything but pay debts without money. But mortgages are inexorable things, and in due time—the interest not being met—their house was sold over their heads. One or two gentlemen had intended to buy it for them, but the sudden pressure delayed their negociations and it was sold over their heads. They were "sadly disappointed," but they bore it well; and in view of an immediate dissolution, poverty-stricken as they were, they subscribed among themselves one thousand dollars to pay off their floating debt, that no man might lose a dollar by their failure, and then drew up a memorial to sister churches, expressing their gratitude for past sympathy and aid, and their submission to the will of God. It was an honorable thing, surely, that though weakened and crippled by the removal of men of property, they had held together and had sustained the Gospel without increasing their debt, and in their last will and testament had made provision for the payment of every obligation. We have given these details because they afford an insight into the struggles and trials of poor churches in the city. Such a church deserves an obituary. Yet after all it did not die. It was not the will of God that such a church should die.

We would invite the attention of the *Evangelist* to the fact that

THE EASTERN CONGREGATIONAL CHURCH HAS BEEN REDEEMED. Arrangements have been made for securing it not only for the same uses as heretofore, but also for the same church-organization. The Council called to disband the church felt that this must not be. They felt that the question submitted to them was really whether church privileges in New York should be enjoyed only by the few and the rich, or should be guaranteed to the many—whether the poor should have the Gospel preached to them—and instead of advising that the church should disband, appointed a committee to take measures for redeeming the property. We are happy to state that this effort has been entirely successful. Notwithstanding the continual and large demands upon the Congregational churches of New York and Brooklyn, and the great scarcity of money, within a few days five thousand dollars, being one half the purchase money, has been raised, and a loan of five thousand secured for the balance. The house is to be painted, repaired, and put in thorough order, the floating debt paid off, and every outward obstacle to the success of the enterprise removed. Measures will be taken immediately to procure a pastor, and we are informed that some substantial families in the neighborhood have agreed to unite with the congregation.

The conduct of Mr. Halsey, the mortgagee, throughout this whole transaction, has been most exemplary. He has given ample opportunity to the friends of the church to complete their effort to redeem it, and he has charged them no advance upon his own purchase. He has manifested toward brethren of another denomination, a brotherly kindness and a charity that will be gratefully remembered. We do not doubt that our neighbor, the *Evangelist*, cherishes the same feeling, but we hardly know how to account for the unsympathizing article quoted above. It would be unfair to consider it a tribute exacted by the lesser title of *New York Presbyterian*, since the editor has recently assured the public that he is as much of a Congregationalist as he was before that title was assumed. We hope rather it was an oversight, for which due amends will be made. May the *Evangelist* add to its many virtues those of brotherly kindness and charity!

MAZZINI'S APPEAL.—We bespeak a careful attention for the article on the first page from the pen of the great Italian Triumvir. Though the style is occasionally obscure, the thoughts are weighty and deserve to be pondered. No man understands Italy better than Mazzini, and there is no man out of the pale of the visible church whose judgment upon practical Christianity is entitled to such consideration. He has uttered truths that all Christians should hear and feel. Why sleep we over Italy when such men are at hand for her redemption?

PRESIDENT BLANCHARD'S LETTER.—We give on our first page a letter of explanation from Pres. Blanchard, which defines his position toward the A.H.M.S. If he supposes that the writer over the signature "B." is one of the secretaries of that Society, he is entirely mistaken. The article came from a very different source. We have, however, requested from one of the secretaries a statement of the actual relations of the Home Missionary Society to slaveholding churches, which we hope to publish next week. Pres. B. seems to assume that the secretaries are the Society, and that they should change their policy at the suggestion of one or two individuals. We presume that the Executive Committee are open to any suggestions upon this subject that may be addressed to them, and also to any such complaints as our Iowa Correspondent referred to last week. It is well that facts upon both the slavery and the denominational questions should be carefully sifted; but the Society should not be prejudged, or impeached without cause.

We cordially reciprocate the kind feelings of Pres. Blanchard; we esteem and love him as a Christian brother, and we respect his position; but we cannot be bound by his judgment, or hold to his definitions, if he would admit a man to be a Christian "who *habitually* drank to intoxication!" We have too good an opinion of his Christianity to allow his comparison of such a man with himself.

ST. HELENA AND CANADA WEST.—Two interesting applications are now before Christians of this city, which we hope will receive attention and sympathy. One is from Rev. Mr. Bertram of St. Helena, a devoted missionary, and the other from Rev. Mr. Clarke, secretary of the Colonial Missionary Society. The latter gentleman, by the way, has had a narrow escape with his life. He left Toronto in the steamer *Admiral* last Thursday morning for Rochester. During the gale a shaft of the engine was broken, the boat refused to mind her helm, and drifted about in Lake Ontario till Monday, when the passengers, destitute of food, were taken off by a brig, and brought into Oswego.

ORDINATION.—It gives us pleasure to welcome to our circle another pastor, Rev. Mr. Reynolds, who was ordained on Tuesday evening, pastor of the new Congregational church in Flushing. The services were held in the Dutch church, and the audience was numerous and attentive. Introductory prayer by Rev. W. Marsh, of South Brooklyn; sermon and ordaining prayer by Rev. Dr. Hawes, of Hartford; charge to the pastor by Rev. J. P. Thompson; right-hand of fellowship by Rev. R. S. Storrs, jun.; charge to the people by Rev. N. H. Eggleston; concluding prayer by Rev. Mr. Mandeville, pastor of the Reformed Dutch church in Flushing.

The sermon was a very clear, forcible, and practical exposition of the true prosperity of a church, and the means of promoting it. The counsels of the preacher were timely, and will be of great service to the new churches of this region.

The interest of the occasion was hightened by the circumstance that the pastor elect was for some time an inmate in the family of Dr. Hawes, and had enjoyed his kind paternal training.

HENRI APPY, the accomplished violinist from Holland, is now giving a series of concerts in this city, to the great delight of the lovers of good music.

THE BURIAL OF DR. ALEXANDER.

We have just returned from a scene of unwonted solemnity and tenderness—the burial of ARCHIBALD ALEXANDER. That "Machpelah" in which Presbyterianism has laid so many of her patriarchs to their long rest, has again been opened, and another honored form has been deposited in that "consecrated mold." But two years have rolled away since his life-long friend and coadjutor, Samuel Miller, had been borne to the same resting-place; they both were gathered fully ripe, as a shock of corn cometh in its season.

The scene, and the hour, and the assembled multitude of mourners, were all in fitting unison with such an occasion; for no one could look on the far-spreading throng of eminent men congregated about that open tomb without feeling that a prince in our Israel had fallen. Beside that grave stood his six sons—the heirs of a name to whose luster they are themselves adding a new glory. The Synod of New Jersey, one hundred strong, were arranged behind them, and nearly all had been the loving pupils of that venerated Father. For some moments the whole vast multitude stood still in silent meditation. Then the members of the Presbytery stepped forward, and lowered the coffin into the grave. A few handfuls of earth were cast in, and the hollow sound sank cold upon many a heart when we felt *who* it was that those clods were hiding from our sight.

One of the members of the Synod, Dr. Magie, then broke the silence by the exclamation, "There is the end of eighty years—of sixty years of service in the Christian ministry—of forty years of eminence in our highest institution of sacred learning. That place looks cold and dark and gloomy to lay such a man in—but it is just as good a place as that in which his Master rested. The dust we lay here is precious. It has been the dwelling-place of an immortal soul—the temple of the Holy Ghost." A few other touching words were spoken. A short prayer was offered in tremulous tones; and as the soft rays of the setting sun fell upon us, we moved sadly away, and left the honored patriarch in his narrow bed "smoothed right nobly to his peaceful rest." He sleeps amid the men of whom the world was not worthy. The hand that wrote the immortal treatise on the *Freedom of the Will*, lies there, forgetful of its cunning. The lips that once charmed with their winning earnestness the king of England in his royal chapel, are there sealed in silence. The heart that throbbed for liberty in the ancient Independence Hall, lies there cold and motionless. And beside Edwards, Davies, and Witherspoon, sleep also Finley and Dod, Minto and Miller. That Princeton burial-ground—the repository of so much piety and genius—has been called the "Westminster Abbey of America." Call it rather a *Bunhill Fields*;—for those who lie there, were kindred spirits with the compatriots of Howe, and Hampden, and Owen—with those who after a valiant life-battle for God, freedom and holiness, now sleep their long sleep beside the author of the Pilgrim's Progress.

Trenton, N. J., Oct. 24, 1851. T. L. C.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Oct. 23, 1851.

MESSRS. EDITORS:—We are variously reminded that winter is setting in. The harsh clatter of coal discharging upon the sidewalks—the wheezy, drowsy drone of sawyers sawing with their saws—the twinkling eyes of fuel-sellers and stove-dealers—the quickened pace of the down-town merchant hasting matutinally to his desk—the dressy look of the newly overcoated and beavered street loungers—the briefer sunshine—the leaf-strewn promenades—the first cosy fireside family confabulations—and finally, the advent of the pioneers of the incoming *regime* of concerts, lectures and other evening-annihilators, betoken the beginnings of the winter of 1851-2 that is to be.

The Lowell Institute is the first of the instructive bodies in the field, and Rev. Orville Dewey, D.D. and Miss Catherine Hayes have been dividing the popularities of this present week. On Tuesday evening the distinguished Unitarian commenced his proposed course of lectures upon *the problem of human destiny: considered in its bearings on human life and welfare.* As these lectures will carry their author over ground not often publicly discussed by gentlemen of his school of theology, I have supposed that your readers might not be undesirous to hear his views of the origin and antidote of evil, &c., &c. A brief report of the first of the course, I accordingly append.

DR. DEWEY'S LECTURE.

After remarking upon the difficulty of finding a title sufficiently significant, and at the same time sufficiently comprehensive, the lecturer remarked that his design was to inquire why the steps of humanity were so slow and painful in this world—what was meant by this troubled scene, these mingled events, this tangled web, through which we are passing? The moral system of this world—what does it mean, and what are its great ends? He was not one of that class of philosophers who considered it a mark of profundity to profess to know nothing about the end and object of human things. He thought he did know something. No thinking man should be ignorant on this subject, and few are so, whatever they may profess. Atheism was often compelled to contradict itself, and in speaking of the visible world to recognize both benevolence and design in its creation and general government. The Problem of the World—the Problem of Human Destiny, most nearly expressed the subject of his lectures.

A problem is a ball to be unraveled. This ball of human destiny is wound with tissues of every variety, laid on not by chance, but by the Divine Hand itself; and each tissue, every thread, if wisely unrolled and carefully followed to its end, will be found to lead to a divine destiny. Man will be seen to be the world, and the world is man.

Paley argued a God from design around us. This the German atheists discredited. But if there is a thinking man in this audience who can contemplate his own existence and the works of design around and above him, and still deny a wise and benevolent designer—deny his handwriting which is all over the universe—if such a man is here (which I cannot for a moment believe) to that man I have nothing to say. My lectures are not intended for him.

There is manifest design in everything. A lump of clay laid before you would awaken no such reflections as a curious machine. Of that you would say at once—What is its design? How does it do its work? The frame of the soul of man is a piece of infinitely more curious mechanism than any possible work of art; and these inquiries—What is it for? how does it do its work?—are of intense importance and interest. If a machine could be invented for making men, the framework of bones, and muscles, and arteries, and all the delicate and wonderful parts that go to make up the human body, it would probably be regarded with much more curiosity than the existence and growth of the human system now excites. But it would be really far less indicative of plan, and would not display a designing mind with any such distinctness as the gradual development of the body does.

Plan—the adapting means to ends—this is the great object of inquiry. For the present I propose to inquire for the ends. We see subordinate ends without difficulty. Let us then inquire if there is not an ultimate end in the arrangement and government of the universe?

Take first organic growth, and see where that leads—what is its end. The soil is the basis of all vegetable growth, and this contains various ingredients, each having its own distinct purpose and peculiar end to answer in the development of vegetable life. Then there are peculiarities of structure having reference to peculiar needs, making the wheat-stalk hollow and the tree-trunk solid.

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races: next, humanity; and above all, the
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n as having a destiny of sublime importance,
ching beyond the present world, and involving
re joys or sorrows. The ancient Egyptian
sthood contemplated such a destiny, and in
contemplation embalmment found its origin.
e Greeks adopted, for substance, the same
trine from them. The Oriental philosophers
prized on the origin of evil. The Hebrew
gion went deeper yet. The book of Ecclesi-
es is a picture of a mind struggling in its in-
ries in reference to the mingled web of life,
l the great problem of destiny. Paul pursues
same inquiry in his epistle to the Romans.
e Greek and Latin philosophers studied it.
rly in the eighteenth century the Philosophy
History began to be investigated for light on
s problem.
The subject undertaken to be considered is en-
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aim simply to amuse. I propose to treat this
me in a popular and unscientific style. Yet it
ll require patience in thinking—in descending
o details which may be tedious. But the vast
port of the subject will justify my own pains-
king to make the solution plain, and authorize
e to hope for a corresponding effort on your
rt to understand and profit by my labors.
The subject of the next lecture will be "*The
ead problem of evil—whence did it spring?*
., &c.

ITEMS.

Rev. George Richards having been desired to
thdraw his request for a dismission and remain
le pastor of the Central Church, has consented
comply with the request, and commenced his
ties in full on Sabbath last.
Rev. Dr. Adams, it will be pleasant for you to
arn, who has been absent from his people for
x months on account of ill health, is so far
covered as to be just about resuming his pas-
oral labors.
The Park-street Church steeple, which has
en undergoing most thorough and extensive
pairs, is emerging from its unsightly scaffolding
even more than its ancient stateliness and
auty. The congregation worshiping there con-
nues to be in a most crowdedly prosperous
ndition under the popular ministrations of
ev. Mr. Stone.
The Shawmut Society have laid the corner-
one of their church at the far South End, upon
pleasant lot in the immediate vicinity of Black-
one Square. Everything looks well for their
ccess, and they are hoping before January to
ter the vestry of their new house.
The Edwards Church have reöpened the Hall
here they formerly worshiped, having refitted
with galleries, &c.,&c., and are only needing a
voted and self-denying pastor, to go forward
ith strong hope of ultimate prosperity.
The Pine-street Church, since its reöpening,
s met with the most encouraging indications
the favor of Divine Providence, and its finan-
al committee report a larger number of seats
ready rented and occupied than at any former
riod of its history.
The Maverick Church in East Boston, having
filed upon two Mr. Thurstons, have given
nanimous call to Rev. Rufus W. Clark of Ports-
outh, N. H., to become their pastor, and are
oping a favorable reply.
The Evangelical Church in East Cambridge,
rmerly under the care of Rev. F. T. Perkins,
ve given a call to Rev. Mr. Bennett of Hano-
l, Mo., son of the late eccentric but excellent
r. Bennett of Woburn.
Rev. Mr. Alvord of South Boston, has returned
from Europe to his pastoral charge.
Rev. Charles Livingston, late of the New York
minary, was ordained at Plympton on the 13th
t. Sermon by Rev. C. S. Porter of Plymouth.
The *Congregationalist* and *Christian Times*
ve been united, and such arrangements made
reference to the joint paper, as, it is hoped,
ll insure its increased efficiency in the cause
the Redeemer. Rev. Messrs. Kirk and Stone
now specially engaged as regular contribu-
s to the editorial columns.
Rev. Mr. Mann, of Hardwick, has accepted a
l from the church in Exeter, N. H., formerly
der the care of Rev. Mr. Hurd and Rev. S.
xter.
Rev. Mr. Swain, of Nashua, is reported to
ve refused his call to the Bleecker-street church
Y., and accepted one to the new Congrega-
nal church in Providence, R. I.
Much greater religious interest than usual is
en existing for a few weeks in Lawrence, as
two churches there which are without pas-
s are receiving the peculiar blessing of the
ly Spirit.
Rev. Dr. Lyman Beecher has been supplying
e chapel pulpit at Andover during the semina-
ation, and his labors have been blessed to

hopful conversion of some fifty of the young men in Phillips Academy.
The council called at Pelham, N. H., declined to dismiss Rev. E. B. Foster in order to his acceptance of the call of the Central Church in Lawrence.
This morning the ground here and for more than fifty miles northward was white with snow, as if Winter had laid November on the table for the present year. MORTON.

RELIGIOUS INTELLIGENCE.

N. S. SYNOD OF NEW YORK AND NEW JERSEY.—This body met last week at Bloomfield. Rev. J. W. M'Lane was moderator. The sermon on Church Polity, was by Rev. H. A. Rowland, and took ground strongly in favor of a rotary eldership, and some other things that are not found in the "Book of Discipline." Some gracefully drawn resolutions by Rev. J. F. Stearns, D.D., in reference to the decease of Dr. Alexander, were adopted. The Temperance question called forth a debate, which resulted *safely* in the adoption of the following resolution:

"*Resolved*, That while the Synod express their deep sense of the importance of the cause of Temperance, particularly in its present aspect, and their earnest desire that all appropriate Christian efforts be put forth for its advancement, they would leave it to the respective Presbyteries in their various localities and circumstances, to adopt such specific measures as may seem to them best."

There was a good deal of beating about the bush in regard to the Newark case, but at length, on Friday afternoon, the Synod took the bull by the horns. Two questions were involved in the complaint of Dr. Clarke and Mr. Crane, of Dr. Eldy's church; one, whether a Presbyterian church is competent to elect elders for a limited time, and the other, whether Messrs. Crane and Clarke were chosen for a limited term—they claiming that they are entitled to the office in permanence. Messrs. Clarke and Cruger appeared for the complaint, and Dr. Stearns defended the decision of the Presbytery. After a full hearing and debate, in which the vote of the General Assembly of 1835, pronouncing the limited eldership irregular, was referred to, the question, Shall the complaint be sustained? was put to vote, and only two ayes were to be found in the whole body. Dr. Cox then offered the following resolution, which was adopted without a dissenting vote:

Resolved, That without expressing an opinion on the subject of rotation in the eldership, the Synod judge and determine that the complaint be not sustained; and they solemnly exhort all parties connected directly and indirectly with the complicated issue to exercise mutual forbearance in the matter, and study the things that make for peace, and things whereby one may edify another.

Drs. Cox and Smith and Gov. Haines, were appointed to defend the decision before the General Assembly, if the case should be carried up.

On the subject of Divorce, a committee previously appointed made report, by Rev. A. D. Eddy, D.D., their chairman, which was approved, and the following minute adopted:

1. *Whereas*, The solemn contract of marriage is regarded as of Divine institution, as well as made permanently binding on the consciences of the State, while it may determine the manner in which it may be solemnized, so as to secure civil immunities, has no power to release from its moral liabilities and obligations, except for two causes specified in the Word of God.

2. *Whereas*, The Gospel declares expressly that no man shall put away his wife and marry another, except for the cause of fornication, we recognize this principle, that the marriage bond can be dissolved only by the incontinence of one of the parties. It is on this principle that the laws of several of the States have made provision for the unconditional divorce of the innocent party, while the other is still held, and rendered unable to form any subsequent marriage relation.

3. *Whereas*, An incontinent person has no right to take advantage of his or her own guilt, and has once violated his marriage vows, and thus rendered himself morally unfit to assume again the responsibilities of the conjugal state, both the laws of just and wise legislation, as well as the constructive, if not express, law of God, do not warrant us to become accessory to his assuming anew the marriage relation.

The Synod would, therefore, answer the overture in the negative. A minister of the Gospel has no right to solemnize the marriage of any person who has once been divorced, on the ground of his own wrong doing.

We learn verbally that the, temperance resolution was afterwards reconsidered, and replaced by a minute fully commending the Maine liquor law.

The committee on a newspaper was continued to next year for a report.

PRESBYTERIES AND HOME MISSIONS.—After an adequate trial, the Presbytery of Des Moines, in Iowa, as it will be seen by their resolutions, published in another place, has concluded to abandon its purpose of conducting Home Missions on its ground by an independent Presbyterial agency, and to refer the whole old style of operating with the Home Missionary Society, whose aptitude and ability to do what the Presbytery desires, has been so often tested and vindicated. We cannot but commend the proceeding both wise in itself, and as useful in removing an occasion of mistake in reference to the important subject of the relation of Presbyteries to Home Missions. It is a safe rule to let well enough alone.—*N. Y. Evang.*

This is the Presbytery to which Mr. S. STOTT Howe, said the A. H. M. S. would become an auxiliary.

FROM ASSAM.—Extract of a letter from Mrs. Brown to a friend in this city, dated *Sibsagor Assam*, July 14, 1851.

"There appears to be a pleasing work of grace going on in our midst, of which you will rejoice to hear. The beginning of the work was the renewal of the eldest girls in my little school began to be affected with a sense of their sins, and seriously to inquire 'what they should do to be saved.' They have since given satisfactory evidence of having experienced a saving change; and the Sabbath before last my dear husband had the joyful privilege of baptizing the three eldest before a large collection of witnesses. They are girls of the interesting ages of 13 and 14. Two others, lads, of about the same ages, asked for baptism at the same time, but it was thought best it should be deferred till they have received greater strength of Christian character. Since the baptisms there appear several new cases of hopeful inquirers. Oh! that the Divine Spirit may be continued among us. Let us have your prayers that we may be found faithful, and do nothing to grieve away the Heavenly Dove."

FEMALE SCHOOL IN CHINA.—A letter from the Rev. Mr. Cummings, missionary of the American Board in Fuh Chau, states that Mrs. Cummings has opened a day-school for girls in that city, and that fifteen pupils attend it very regularly: a beginning with which the missionaries feel greatly encouraged. Mr. Cummings also commenced, in April last, a preaching service in the court of his house, at which forty persons were present on the first Sabbath, besides the members of the school, and others connected with the mission; and on the succeeding Sabbaths the attendance was still larger, about one-half being females.

THE WORK OF GOD IN LABRADOR.—Mr. Hersberg, Moravian missionary at Hebron, writes:—I can say with truth, that the last winter was the most blessed season of my service of twenty-six years in this country. Many were the evidences of the work of the Holy Spirit upon individuals of all ages and classes, but especially among the new converts. When the latter attended the meetings for the first time, the singing amused them, and they began to laugh; but before the expiration of two months their whole demeanor was changed. They looked serious and devout, and at times sobbed aloud, under the influence of the truths which were brought under their notice.

THE GOSPEL WANTED ON LONG ISLAND.—In that section of Long Island commencing thirty miles east from Brooklyn, there is a region *forty* miles long and from six to eight miles wide, in which there is neither church nor school, although there is a considerable sprinkling of inhabitants scattered over the country. If the real condition of that part of the Island were known, its moral and educational necessities would certainly claim the attention of some of the Christian churches, and those by whose benevolent enterprise pulpits and schools are established.—*Daily Times.*

REVIVALS.—The *Prairie Herald* notices several interesting revivals occurring in that vicinity. In Quincy, Ills., the meetings have been continued four weeks, with preaching usually in the evening. Messrs. Adams and Johnson, of Mission Institute, and Dr. Blatchford, have performed the labor. Notwithstanding the state of things is such in the church that a part of its members have not attended at all, some 24 persons have been hopefully converted, and some under censure have given evidence of repentance and been restored.

An interesting revival has been enjoyed in Round Prairie and Plymouth churches. These churches, one Presbyterian and the other Congregationalist, constitute one congregation.

The work is described as having been very powerful. One hundred persons are regarded as hopeful converts. Of these, forty have united with the congregational and Presbyterian churches, and sixty with the Methodist.

The Congregational church has prepared a missionary for Africa, and I trust will yet raise up others for so high and holy a work. Three of her young men who went to California, have laid their bones there.

PORTLAND, ME.—A correspondent of the *Boston Traveller* writes—

"Considerable interest is expressed, and as far as I can learn, of the most friendly and hopeful kind, in the now publicly avowed changes in the religious views and habits of one well known here and elsewhere as a literary man. I refer to Mr. John Neal, who with others came forward in High-street Congregational church, last Sabbath afternoon, and received baptism and the holy communion.

CALIFORNIA.—The district preachers' meeting of the M. E. Church, have resolved to establish the *California Christian Advocate*, and have appointed Rev. Messrs. Simonds and Briggs, editors. Rev. E. M. Welling, writing to the *Advocate and Journal*, says:

"There is a pressing need for men, and unless our Missionary Board and bishops send on speedily some twenty new missionaries, the work must suffer greatly. May the good Spirit enable the Church at home to realize the present pressing wants of California, and speedily send assistance."

ORDINATIONS.—At Plympton, Mass., Oct. 15, Mr. Charles Livingston, as pastor of the Congregational church. Sermon, by Rev. Charles S. Porter.

The interest of the occasion was much increased by the fact that on the Saturday previous, their former pastor, Rev. E. Dexter, (father of the Rev. H. M. Dexter, of Pine-street Church, Boston) was buried. He had been the pastor of this church for forty-two years; and during the past summer, resigned his charge against the remonstrances of his people, to make way for some younger man. The pastor elect was a man after his own heart, and he looked for much to this day with much interest. He was expected to have given the charge to the pastor, but was called to higher services above. As allusion was made to him in the services, abundant tears showed that the memory of his long labors among them was precious.

Ordained by the Presbytery of Des Moines, September 13, at Troy, Davis Co., Iowa, Mr. John D. Strong, a licentiate of Cayuga Presbytery, and a graduate of Auburn Theological Seminary, N. Y. Sermon by Rev. S. Storrs Howe.

The Rev. Erastus Dickinson was installed over the First Congregational Church and Society in Colchester, Ct., Oct. 22, 1851. Rev. Mr. Brown invoked a blessing; Rev. Walter Clark preached the sermon, founded on Jeremiah 2:11. Rev. Mr. Strong offered the installing prayer; Rev. Mr. Atwood gave the charge to the pastor; Rev. Mr. Moris, the right hand of fellowship; Rev. Mr. Nichols addressed the people; Rev. Mr. Avery offered the concluding prayer; benediction by the pastor. The services throughout were of very marked interest, and the singing under the good taste of the chorister was exceedingly fine.

CLERGYMEN IN OFFICE.—The *Zion's Herald* chronicles the following notice of political favors granted at Washington, but does not say whether given in consideration of supporting the Fugitive-Slave law:—

"Rev. Wm. O. Lumsden, of the Baltimore Conference, has been appointed to a clerkship in the Census office, and Rev. Mr. Ferguson, of the Genesee Conference, to a clerkship in the General Post-Office Department.

FRENCH PRESBYTERIAN CHURCH.—A French Presbyterian Church has been formed in St. Louis, Missouri, by the New School Presbytery, composed of twenty-five members. They have secured the services of the Rev. Francis Mitchell of Switzerland, as their minister.

MISSIONARIES IN CHINA.—There are now 75 Protestant missionaries in China, connected with 15 different missionary societies; being an increase of 55 in nine years. Of these, 48 are Americans, 25 English, 3 German, 2 Swiss, 1 Swedish, and 1 unconnected.

The Presbytery of New York has adopted an earnest resolution commending the practice of preaching in the streets, to those who cannot be brought into the houses erected for public worship.

The Rev. Dr. Rutledge, Episcopal Bishop elect for the Diocese of Florida, was consecrated at Augusta, Ga., on Wednesday. Bishops Gadsden, Elliott and Cobbs officiated on the interesting occasion.

The Sunday-school of the Washington-street Methodist Church, New York, has undertaken the support of a missionary among the Norwegians, in the West.

The Daily Times announces on the authority of a private letter, that Dr. Harris, the well known author of "Mammon," "The Pre-Adamite Earth," and other popular works, will probably visit this country in the ensuing spring.

Rev. Mr. Heinen, a Roman Catholic priest, appeared before the Presbytery of New York, at its last session, and after a formal renunciation of Popery, and assenting to the confession of faith held by the Presbyterians, he was received under the care of the Presbytery.

The Evangelical Alliance of Southern New York is to meet on the 28th and 29th inst., at Horseheads, on the Canandaigua Railroad, six miles north of Elmira.

Rev. Job F. Halsey has received a unanimous call to the Presbyterian church in West Bloomfield, N. J.

The Church and Society in Yarmouth have given a call to Mr. Packard, late graduate of Andover Seminary, to become their pastor.

The Rev. Mr. Richards, of Charlestown, N. H., has asked and received a dismission from his pastoral charge.

Rev. James I. Ostrom has resigned the pastoral charge of the Eighth-avenue Presbyterian church in this city, on the ground of insufficient health.

Rev. S. S. Cutting has resigned the Secretaryship of the American and Foreign Bible Society, to become connected editorially with the *Christian Watchman and Reflector*.

Rev. Mr. Andrews, lately sent out by the Associate Synod as a missionary to Trinidad, has written home, requesting to be recalled, for the reasons that the Mission is not likely to accomplish any good, and that to continue it would be a useless expenditure of service and money.

Messrs. Barnett and Frazier, missionaries at Damascus, were directed to organize themselves, as we suppose in connection with the missionaries of the New York Synod, into a Presbytery, to be called the "Associate Reformed Presbytery of Damascus."

Rev. Joseph Banvard has resigned the pastorate of the Harvard-street Baptist Church, Boston, to accept a call from the Baptist Church in West Cambridge.

The Maverick Church and Society, at East Boston, have extended a unanimous call to the Rev. Rufus W. Clark, of Portsmouth, N. H.

Rev. Dr. Baird, of this city, who is on a brief visit to Turin, and the valleys of the Waldenses in that vicinity, was at Genoa, October 6th—also Rev. A. Cleveland Coxe, of Hartford.

COLLEGES.

PRINCETON THEOLOGICAL SEMINARY.—Speaking of the recent death of the venerable Dr. Alexander, a Princeton correspondent of *The Newark Advertiser* adds:

"The senior professorship of this most important seminary is now held by Dr. Hodge, and to him the eyes of the Presbyterian church are now turned. Though in the death of Dr. Alexander the seminary has sustained a great loss, yet it should be a cause of devout gratitude that Dr. Hodge is still spared to promote its interest. What may not the church expect from a man of such powerful intellect, of such profound learning, and of such devoted piety?"

WESTERN THEOLOGICAL SEMINARY, PITTSBURGH.—Rev. M. W. JACOBUS, of Brooklyn, who has recently returned from Europe, has resigned his pastoral charge, and accepted the appointment of professor of biblical literature. Mr. J. has been compelled to adopt this course in consequence of the state of his health. Drs. Elliott, McGill and Jacobus constitute the Faculty.

LITERARY HONORS.—At the late commencement of Franklin College, Ohio, the honorary degree of D.D. was conferred upon Rev. T. C. Guthrie, of Bakerstown, and Rev. Thos. Hanna, of Washington, Pa. The former is of the Reformed Presbyterian Church New School, and the latter of the Associate Church.

At the Commencement of Muskingum College, Ohio, the same honor was conferred upon Rev. James Milligan, Old School Reformed Presbyterian, and Rev. Samuel Irvine, Associate minister.

At its late Commencement, the Indiana State University, at Bloomington, conferred the degree of D.D. upon Rev. W. M. Daily, a member of the Indiana Annual Conference.

COLLEGE OF WILLIAM AND MARY, VA.—Judge Scarburg has been elected to fill the chair of Law Professor, rendered vacant by the death of Judge Beverly Tucker, and has accepted the appointment.

INDIANA STATE UNIVERSITY.—Prof. Larrabee, of the Indiana Asbury University, has been elected President of the Indiana State University, but has not, as yet, signified his acceptance of the post.

PRESBYTERIAN N. S. COLLEGE IN MO.—The Synod of the New School Church in Missouri, at their last meeting, appointed a committee to locate a college, and procure a charter for it either in St. Charles or St. Louis counties. They have forty ministers and fifty-seven churches. During the last eighteen months they have received but one member, and have dismissed five to other parts of the Church. The impossibility of getting men from other States to supply their wants has driven them to the effort to raise up a ministry of their own upon the soil. In Illinois there are more ministers than churches; the ministers numbering one hundred and twelve, and the churches but one hundred and eight.

LITERARY.

JOHN P. JEWETT & Co., Boston, and Jewett, Proctor, & Co., Cleveland, have published a revised edition of "The Instructor's Manual," or Lessons on School-keeping, by S. R. Hall, A.M. The author was the principal of the first normal school in Massachusetts, and has served in the same capacity in other States, where that system has been introduced and has needed a competent man to set it agoing. The present edition has been thoroughly revised, and is put in a cheap form, adapted to universal circulation. We recommend to every school-committee to see that each teacher has a copy.

Scott's reprint of Blackwood, for October, was laid on our table early last week—three weeks from the day it was published in London. The leading article is a favorable review of the Essays of Mr. Helps—"Essays written in the intervals of business," "Claims of Labor," "Friends in Council," "Conquerors of the New World and their Vassals," &c. An intensely absolutish article on the Italian Revolution in bitterness beats the North American on Hungary. "The experiment," as Blackwood still terms the British adoption of Free Trade, will find a response in multitudes of Americans, who adopt the same views in regard to our own country, which, if they are right, proves that both countries are benefited the more they tax thimportation of each other's commodities.

E. H. Pease & Co., Albany, have just issued a book of Practical Religion, entitled "Closet Hours; or Aids to Spiritual Improvement." By Rev. Ray Palmer, pastor of the First Congregational Church, Albany. 12mo, pp. 311. Sold in this city by A. D. F. Randolph, 669 Broadway.

"French Conversations." Dialogues and conversations in French upon daily occupations and ordinary topics, designed to familiarize the student with idiomatic expressions. By Gustave Chouquet, author of "Guide to French Composition." Published by the Appletons, 200 Broadway. 18mo, pp. 204.

Leutze's great picture of "Washington crossing the Delaware" is now open to the public, at the Stuyvesant Institute, and excites general admiration. Admittance 25 cents. The interest of the exhibition is enhanced by the presence of the distinguished artist, who, born in another hemisphere, has devoted his art and his life to the duties of an American citizen.

Rev. Joseph B. Felt, the indefatigable secretary of the Massachusetts Historical Society, has written a very carefully conducted "Memoir in Defense of Hugh Peters," an early pastor of the first church in Salem, and a devoted advocate of civil liberty in the perilous times of the English Commonwealth.

Lewis W. Paine's narrative of "Six years in a Georgia prison" is embellished with a very good likeness of the author, showing in his face the traces of his hard experience of "the vengeance of the barracoons." It is for sale at both the anti-slavery offices in this city, 144 Nassau-street, and 48 Beekman-street.

"Manual of the Atonement," by Rev. Thomas Lape, M.A. Published by M. W. Dodd. 18mo, pp. 158.

Our German Reformed brethren in the West have a work in circulation which they value highly—"Mayer's Church History." The agent who is engaged in circulating the work, makes the following statement in the *Telescope*, of his success in a particular congregation:—

"The good pastor left home, and visited 44 families in his charge, going from house to house, in the bounds of the West Alexandria, Pyrmont, Lewisburg, Sheafers, and Johnsville congregations. Not a single family was visited that began in connection with the church, when the heads of the families were at home, but what purchased Mayer's Church History, manifesting thereby a praiseworthy disposition to become acquainted with the church. Take off your hat to Mr. East. Here in the West a charge under the pastoral care and labor of a young man in the ministry, 54 families in succession, without a single failure, purchased, from the agent, the above work. No asking off, no pleading of poverty, no excuse—though a good many borrowed the money to pay for the book. "We want it," was the cry. "Why did you not bring it sooner?" "*How glad I am.*" "*How kind of member.*" "*that the church has at last waked up, and given us its history.*"

Considerable inquiry has been made in regard to the publication of the writings of the late John C. Calhoun, for which the legislature of South Carolina gave $10,000, although an enterprising publishing house like Harper's or Appleton's would have made a fortune by issuing it as a private enterprise. The Charleston *News* gives the following exposition of the delay. It affords a curious exemplification how poorly South Carolina is fitted to maintain an independent existence:—

"The writings of Mr. Calhoun were edited in Virginia; the stereotype plates were cast in New York; they were then sent to Columbia, where the impressions were struck off; the sheets were then transferred to Charleston, in order that the books might be bound; and now that they are bound, there is really no publisher in the State to see to their circulation. We have booksellers, but no one, as yet, has ventured into the business of itself. Here it is usually confounded with that of a simple printing office. The whole matter of this work has been badly managed, by persons who know nothing of the business, and who do not seem to have consulted those who could have taught them. A house of this city, designing to engage in publishing, and confidently expecting this very job, actually imported the *material* for a stereotype foundry, and were prepared to undertake the work within three months after the appropriation. But no application was made to them. It must be admitted that we have curious modes of doing business; and we were entirely mysterious, of patronizing our own industry and enterprise."

A writer in the Boston *Daily Advertiser* presents satisfactory evidence that the Greek manuscripts pretended to have been recently discovered by Simonides (the persecutor of Rev. Dr. King at Athens) are a humbug. On one of them has been discovered the Parisian water-mark, although claiming to be as ancient as the days of Homer.

The Washington correspondent of the *Courier and Enquirer*, Oct. 26, reports the introduction of a highly commendable practice, which it is hoped will not be allowed to degenerate into a mere pretext for cramming with whisky and oysters.

"To-morrow evening a conversational meeting of the National Institute will be held at the house of the Secretary, J. C. G. Kennedy, Esq. It is expected to be an interesting meeting of *savans*. The organization of the Smithsonian Institute has done much to render Washington a central point in respect to the literary and scientific movements of the country."

The Mercantile Library Society of this city have engaged David Paul Brown, Esq., of Philadelphia, to give the opening lecture, on Tuesday evening, Nov. 4, on "The Passions," to be followed by four lectures from Rev. Henry Giles, and one by Dr. Oliver Wendell Holmes. The subjects announced are all of the fanciful class.

NEWSPAPER CHANGE.—The *Christian Times*, a religious paper published in Boston, has been united with the *Congregationalist*, which will hereafter be edited by Rev. Edward Beecher, Rev. R. S. Storrs, and Rev. H. M. Dexter. Rev. B. N. Kirk and Rev. A. L. Stone are to contribute to the *Congregationalist*.

FOREIGN.

The U. S. mail steamer Hermann, from Bremen and Southampton, arrived on Thursday, with news to the 8th, four days later than before received. The cotton market was tame; grain slighly on the rise.

Business matters in England wore an improving appearance, and the influx of bullion into the Bank of England was beginning to be sensibly felt in the money market. The English funds and railway shares have considerably advanced.

Great and expensive preparations were being made, both at Manchester and Liverpool, for the reception of Queen Victoria and Prince Albert. The enthusiasm attending the royal visits to these democratic places, was tremendous.

In Continental politics there is literally nothing new.

The London *Times* announces the death of Lords Liverpool, Bolingbroke, and Stafford.

IRELAND.—The Celtic exodus continues to be the marvel of the day. From morning to night, from the arrival of the first train before daybreak to the last which reach in the evening, nothing scarcely is to be seen along the line of splendid quays which adorn Dublin but the never-ending stream of emigrants flying as if from a pestilence.

The number of emigrants who have embarked from the port of Dublin during the quarter ended 30th September, is 2,261 against 2,107 in the corresponding period of last year. More of the better class, too, have left Ireland this year, the number of cabin passengers being 121 to 49 in 1850.

A letter from Cork, published in the *Evening Mail*, remarking upon the progress of emigration in the South, states that no less than forty tenants of one noble proprietor have decamped within the last fortnight, "carrying off the money realized by the sale of their crops; and, what is worse, placing them to the effort to raise up a ministry of their own upon the soil. In Illinois there are more ministers than churches; the ministers numbering one hundred and twelve, and the churches but one hundred and eight.

The *Manchester Guardian* announces that the Mayor of Manchester has been authorized by the Council to make application for royal letters patent, authorizing that benefcforth Manchester should take the title of a city.

Forty-two bales of Jamaica cotton were received in London during the week.

Eighty pardoned convicts arrived at Plymouth last week, by a vessel from Bermuda.

The coal recently found in Sardinia has been proved to be of good quality.

Lord Normanby, at Paris, has made a representation to the Government of the inconvenience occasioned to English subjects by the regulations respecting foreigners.

The Lords of the Treasury have consented to advance Colonel Rawlinson £15,000, for the purpose of continuing his researches in Assyria.

The importation of ice from the north of Europe during the spring and early portion of the summer months was unprecedented in extent.

KOSSUTH.—The greatest excitement in England and France gathers around the movements of Kossuth. He left Marseilles on the 1st of October for Gibraltar, and was expected at Southampton about the 12th, with his wife and children. His application for leave to pass through France was occasioned by the injury his health and that of his family had suffered from the severity of sea sickness. The refusal by Louis Napoleon produced intense indignation among the people of France. The liberal portion of the French press, stung by the contrast between the course of the city of London and that of the President of France, speaks of the refusal in terms of severe reprobation. Just before leaving Marseilles, Kossuth issued the following address, which has been circulated all over France, and produces immense enthusiasm.

TO THE DEMOCRATS OF MARSEILLES.

CITIZENS:—The Government of the French Republic having refused me permission to pass through France, the people of Marseilles, obeying the impulse of one of those generous instincts of French hearts, which are a source of the grandeur of your nation, honored me by a manifestation of its republican sentiments—a manifestation honorable from its motives, peaceable in its ardor, and majestic in its calm-like nature—that great image of God, before a storm.

I heard my name mingled with the song of the 'Marseillaise,' and with the cry of 'Vive la Republique!' the only leader in France, the only one the legitimacy of which has been purchased by so much of the blood of the martyrs of liberty.

It is so natural to love liberty, it is such a trifling thing to suffer for it! It is almost less than a simple duty. But there is a glory in the idea of being identified with the principle of liberty in the opinion of the French people.

I have not coveted that glory; but I accept it in order to merit it. I accept it as a pledge of sympathy; I accept it as a proof of the fraternity of the French people for all nations; I accept it as the word of salvation for my dear country.

I pay you, French Republicans, be the honor of that salvation! To us poor Hungarians be it the duty to deserve it! We will deserve it.

My nation will comprehend the appeal of your fraternity; it will answer it, and will respond to it bravely, as ought to be done by a people considering it an honor to be called brothers by the French people. That is the only accusation which is worthy of the people of Marseilles, and worthy of the manifestation with which it has been pleased to honor, not me, but my unfortunate country and the future.

Allow me not to dwell longer on the refusal of the Government of the French Republic to accord me a pass through its territory. I know well that the French people are not responsible with it for its acts.

I will not think more of that refusal, and I wish that humanity may not bear it in mind, if it be true that I have been exiled already, and who have forgotten it, as it appears, should again be placed in a similar position.

Like Ulysses, I will stop my ears against the song of the Marseilles workman—I know his name and will not forget it—in spite of the cold, sworn to the American frigate to pass on board. I took his hand with pity, not emotion, and reproached him with his rashness. "What could I do?" said he; "I was determined to touch your hand; I was finding a boat, I threw myself into the water, and here I am. are there obstacles for a man who is determined to carry out his will?" I bowed down before these noble words.

The love of liberty, the sentiment of duty and of fraternity, I possessed before I came to Marseilles, but it is there that I found the motto. "There is no obstacle for him who is determined to brave it." Such is the device I shall bear. Vive la Republique! Health and Fraternity!

LOUIS KOSSUTH.

On board the Mississippi, in the Roadstead of Marseilles, on the 29th September, 1851.

The British mail steamer Niagara arrived on Saturday morning, with news three days later, to the 10th: and the U. S. mail steamer Pacific on Sunday morning, with news still three days later, to the 14th.

Kossuth had not arrived, and there was still a degree of uncertainty, whether he would come to England at all, or proceed directly to America in the Mississippi; and if he should persist in visiting England, whether the Mississippi was at liberty to bring him, or would leave him at Gibraltar to finish his voyage to Southampton in an English packet steamer. The most magnificent preparations continue to be made to give him a royal reception, while the *Times* growls savagely at the hearty popular verdict of condemnation of its continued slanders against the Hungarian patriots. Committees of various bodies all over the kingdom are preparing to send deputations to join in the welcome.

The Great Exhibition was formally closed on the 11th. The Queen visited the Crystal Palace on that day, after which the national anthem was sung, and the visitors were all cleared out by 7 o'clock, P.M. The number of visitors the last day, at half-a-crown, was 53,061, receipts £4,845; number the last week was 518,277, receipts £29,795; entire number 6,200,000, receipts £469,115; cost and expenditure £170,743; allowance for contingencies £160,000; balance in hands of Commissioners £198,372. The *Times*, in describing the visit of the Queen to the Fair, on the last day of the Exhibition, says that the department of the United States was the first to which her Majesty directed her attention. She was particularly attracted by the Collins Plate on exhibition, manufactured from California gold.

IRELAND.—The passing of the "Ecclesiastical Titles" bill by Parliament seems to have precipitated Ireland into a new crisis, more threatening than any that preceded it. The Roman Catholic bishops in that country at once ostentatiously reassumed, what to a considerable extent they had disused, the titles in full, as if they were the only claimants as "Lord Bishop," "Primate of all Ireland," &c.

Rev. Alexander King, Independent minister, has publicly thrown down the gauntlet to Mr. John Reynolds, M.P., and his colleagues of the Catholic Defence Association, to discuss at a public meeting, either before or after the intended meeting of the Association, on the 17th inst., the question: Should the Roman Catholics of these countries address the Pope, urging the legal establishment and practical security of liberty of conscience in Rome? Mr. Reynolds has not accepted the challenge.—*London Daily News.*

All the Irish newspapers notice the continued flow of emigation to America, notwithstanding the lateness of the season. They are also struck with the increasing proportion of vigorous young men and of persons in circumstances above want. The work of eviction by landlords goes on in many parts. The depopulation of Ireland is apparently the only cure now remaining, since priestcraft and policy have silenced the cry of "Ireland for the Irish."

The British mail steamer Europa arrived at Halifax on Tuesday morning, with English news to the 18th. Kossuth had not arrived at Southampton, but had been heard from at Gibraltar, and had left the U. S. steam-frigate, and would come to England in the British mail steamer Madrid, arriving about the 24th.

The enormous extent to which Irish emigration has recently extended, was attracting some notice from statesmen and journalists. Rev. John Ireland, minister, Mr. Abbott Lawrence, has just completed his tour through Ireland, and returned to England.

The Roman Catholic Defense Association had held its second great meeting in Dublin, but it was attended by few persons of note, and resulted in nothing more than a fresh manifesto.

A rigid investigation is to take place in regard to Captain Penny's return from the Arctic regions without a further attempt to reach the open sea seen beyond the Wellington Channel.

The first company, 106 in number, of American prisoners, had arrived in Spain.

Cotton was depressed, and had declined 1d. Prices, Fair Uplands and Mobiles, 5¼d, and New Orleans 5¼d, Less activity in the Corn Market, but business for actual consumption was nevertheless doing, particularly in flour, which was going largely into Ireland, and for New South Wales. Western Canal is quoted 16s. a 19s.; Philadelphia, 18s. a 19s.; Baltimore, 17s. 6d. a 19s.; Canadian, 18s. 6d. a 20s. Indian corn was in moderate request at unchanged prices for yellow; while white is scarce, and somewhat higher in price.

PROVISIONS.—Beef, pork, hams and shoulders were unsalable. In the absence of American, pork-dealers had supplied their wants with Irish and Hamburg.

LARD.—Lard declined 1s. a 2s., sales being limited to about 50 tons, at 50s. 3d. to 51.

CHEESE.—Fine qualities in brisk demand; other sorts go off slowly.

MONEY MARKET.—Money continued plentiful. The bullion in the Bank of England had been increasing for several weeks, and discounts were to be obtained at 3 per cent. The Funds had exhibited a great degree of fluctuation; on the 17th Consols reached 97¼. Foreign securities were quiet, and prices generally unaltered. Mexican had receded to 26¼. Railway shares were flat, with a decided decline in prices. American stocks were without movement. The *Times* says that about £100,000 gold, brought by the Lion steamer from St. Petersburg to Hull, was received at the Bank on Friday morning, making the total from Russia in the week, £170,000.

FRANCE.—A ministerial "crisis" has arrived. President Bonaparte having declared his intention to restore the right of suffrage according to the Constit

Editors' Cable.

MEMORIALS OF THE LIFE AND TRIALS OF A YOUTHFUL CHRISTIAN, in pursuit of Health, as developed in the Biography of Nathaniel Cheever, M.D. By Rev. Henry T. Cheever, author of "The Whale and his Captors," "Island World," &c. With an Introduction, by Rev. George B. Cheever, D.D. New York: Charles Scribner, 148 Nassau-street. 1851.

Friends have not yet lost the impression of the shock produced by the announcement of the death of Dr. Nathaniel Cheever, on his return voyage from Cuba, whither he had gone in the forlorn hope of combating the disease that had pursued him through life; and they will rejoice to receive these memorials embalmed in the graceful and fragrant tributes of two surviving brothers. The interest of this memoir is peculiar. It has none of the fascination of a life of romance, of ambition, or of excitement, in the world of business, politics, or letters; but it has the deeper, holier attraction of a spiritual life, beautifully developed under the chastening hand of Providence. His character well answered to his name—he was an Israelite indeed in whom there was no guile. But with all his simple-heartedness and his childlike submission, he possessed in no ordinary measure the attributes of natural genius, and had adorned his mind with the genial culture of science and literature. These, with his native energy of will, would have given him distinction in the walks of professional or literary life, had not a wasting disease unnerved him. This is evident from his letters embodied in this volume. But while the outward man perished, the inward was renewed day by day. He grew in the likeness of God.

The memoir is written with good taste and discrimination. The melancholy event that bore away this loved brother from the family circle, has long enough gone by to allow even a brother to contemplate his character with a good degree of impartiality. Mr. Henry Cheever, who is fast rising in reputation as an author, has performed his delicate task exceedingly well. His delineation tends strongly to illustrate the grace and the glory of God, as displayed in the work of human sanctification.

The introduction, by Rev. Dr. Cheever, is written with the touching simplicity of brotherly affection.

In addition to its interest as a memoir, the book contains much valuable information concerning countries visited by the invalid.

A COMMENTARY ON THE BOOK OF LEVITICUS, EXPOSITORY AND PRACTICAL. With critical notes. By the Rev. Andrew A. Bonar, Collace. Author of "Memoirs of Rev. Robert M'Cheyne." New York: R. Carter & Brothers. 1851.

We are glad to see a work that puts a spiritual life and a practical power into a ceremonial book of the Old Testament. Though there is at times too much leaning to a fanciful symbolic interpretation, yet as a whole the exposition is an excellent development of the practical wisdom and the spiritual import of the Mosaic law. It will render essential aid in the interpretation of its rites and symbols. The method of the book is well adapted to sustain an interest in its discussions.

THE WORKS OF CREATION ILLUSTRATED. From the English edition. Philadelphia: Presbyterian Board of Publication.

For youth who are just imbibing a taste for knowledge we know of no work more inviting than the one here presented. The subjects of which it treats possess a natural interest for the youthful mind, and the style in which they are presented is peculiarly attractive. Hardly any one branch of education is more inviting or more important as a source of permanent gratification than this of natural history. The illustrations in this little volume are admirably executed. We predict that it will be a favorite present for the holidays.

THE LIFE OF A VAGRANT, OR THE TESTIMONY OF AN OUTCAST TO THE VALUE AND TRUTH OF THE GOSPEL. New York: Robert Carter & Brothers. 1852.

The perusal of this little volume reminds one of those familiar lines of Newton—

> "Love I much? I've much forgiven,
> I'm a miracle of grace."

It gives one a painful insight into the degradation and wickedness of the vagrant and pauper classes, but it also unfolds anew the wonders of the grace that saved a Bunyan and a Newton. Such a book greatly strengthens one's confidence in the power of the Gospel, and one's hope for humanity.

THE YOUNG CHRISTIAN. By Jacob Abbott. Very greatly improved and enlarged. With numerous engravings. New York: Harper & Brothers, publishers.

This is a very attractive edition of one of Mr. Abbott's most popular and useful works. The illustrations in which it abounds will facilitate its access to circles from which it may hitherto have been excluded. May the multiplication of revivals create a fresh demand for its salutary instructions.

FORRESTER'S BOYS' AND GIRLS' MAGAZINE. W. C. Locke & Co., 24 Beekman-street.

This spirited juvenile comes to us with all its wonted attractions and embellishments. What would Forrester, Merry, Woodworth, and the Student, children can have no lack of entertaining and useful reading.

For the Independent.

MASKS.

The outward bearing of some persons is a screen, on which is painted a character that does not reflect, in the faintest degree, their true character.

This masking process is practiced from various motives. Sometimes it arises out of a foolish but innocent notion that in this unnatural atmosphere, what one does and says will have a greater force, and call forth greater admiration, than if he should act in the simplicity and ease of nature. Sometimes it is the result of imitation; where the dupe to this sin, not satisfied with the nature God has thought best to give him, imitates another—puts on a suit which nature never designed him to wear, and spends a whole life in attempting to alter what God has *fixed*. Such an one usually apes the faults of his copy, rather than the excellences.

Sometimes this disguise is taken to cover defects, to conceal design, to cloak open crime and villany; often investing the loathsome skeleton of impurity in all the coloring of honesty and applause. Under this last garb guilt hides herself in the recesses of the heart, where it can move without a witness, and without restraint. Here it feels secure. Here it is secure, and possesses entire freedom (if a man can be free anywhere)—no human power is able to explore this region. No rack or inquisition can extort the thoughts and secrets of the heart.

When *detected*, the presence of these three different disguises creates various feelings in the mind, according to their different natures. The first is contemplated with pity; the second with utter disgust; and the last disguise is beheld with supreme and unreserved indignation. Each may deceive the careless observer, and sometimes the closest.

But how utterly inconsistent, foolish, and absurd does he conduct, who puts on any counterfeit dress, from criminal or from *innocent* motives. He deserves in the highest degree the epithet which the Bible gives one class of men—a fool. How is it possible for the machinery of a pinfactory to weave a piece of cloth? Will the shadow of a square be a circle? You cannot pervert your nature and retain harmony or consistency. The borrowed mask will not do; it cannot wear. It cannot be viewed at all points any more than a falsehood. It courts the attention only to create the suspicion that all is not right; for nothing is transparent, nothing symmetrical, nothing natural. To the close observer, who takes nothing on trust, it is at once the external evidence of internal deficiency.

In the mind of every one there exists an organism, distinct, peculiar, and purely original. If this organism could play evenly and naturally, it would turn, and mold, and perfect, an entirely original character. Now amidst the general confusion and universal jarrings of this depraved world, and amidst the distorted systems of education in which the mind is drilled, the nearest approach to perfection fails so far short that it appears strange how the idea of perfection ever came into the mind. But when a depraved nature is helped—when she is assisted in the work of deformity, it is not wonderful that originality, simplicity, and all the other attractive features of the human mind and character are lost.

These disguises are worn all over the world, in all society, and in every circle of society. No community is exempt.

An affected manner (the most common mask) is assumed out of the foolish and mistaken notion that ceremony and outward show hightens the charm and the value of learning. What utter folly! "The greatest truths are simplest; so are the greatest men." "Knowledge, like a rich stone, is best when *plain set*." The highest knowledge is the *simplest*. The simplicity of a production does not imply the want of labor, of taste, or of profound learning. If it did, why do we admire the writings of Cæsar and of Xenophon, of Goldsmith and of Addison? Because we see the entire absence of artificial gilding. It is that best feature of the mind—simplicity, diffusing itself through the whole character, that gives the crowning charm.

The imitator acknowledges that he has no self-respect. He excludes originality and flings away his independence. He twists his nature into deformity, and degrades himself to the lowest level. He is the lowest order of the ape.

When this folly degenerates into crime, and the guilty man retreats behind his disguise, he shuts himself within his soul, and tries to compromise his conscience. She will not listen, and while he is bearing up under the torture which a guilty soul inflicts upon itself, he is unconsciously revealing through every disguise upon his outward being, the operations within.

Genuine simplicity has no mask;—its language is intelligible to every one. Its charm is universal. In every land, under every sky, all over the world, it speaks the same language, inspires the same sentiment, commands the same respect. It is no mixture of evidence and obscurity. It gives the whole character clearness and transparency. It is easily distinguished from its counterfeit. What appears foreign and accidental in the counterfeit, in the genuine is woven in with the original frame-work of the mind. It is no appearing and disappearing glare. It is not fitful, but predominant—the sunlight of day, unvarying, steady, clear. X. X. X.

MISCELLANEOUS.

Thomas Spencer and his Class.

The following little song was prepared to be sung at the examination of the Brookfield Family School, by the little class of Thomas Spencer Nichols, whose interesting sickness and triumphant death were noticed in the papers a few weeks since.

> Here we stand, here we stand,
> Heart with heart, and hand in hand;
> Let us sing, let us sing;
> Sorrow's notes we bring;
> Let us weave them in a strain
> That shall tell our joy and pain:
> One is not, one is not,
> In this lovely spot.
>
> Call him back, call him back,
> He must in our joys partake,
> Thomas, come—Thomas, come,
> To your cherished home.
> Now your seat is left alone,
> Mother does not see her son.
> Far away—far away—
> Do not always stay.
>
> Hark! we hear—hark! we hear;
> Echo's voice is sounding clear.
> Little boys—little boys—
> In your school-room joys,
> Though I always loved you so,
> I shall never come to you;
> Come up here, come up here,
> Little playmates dear.
>
> Flee from sin, flee from sin,
> And a life of peace begin.
> All is love, all is love,
> In this world above.
> Children play on harps of gold—
> Little children eight years old,
> Joining hand in hand,
> With the angel-bands.

The Bible in Ireland.

The Hon. Abbott Lawrence, American Minister at the Court of England, has been recreating himself by a tour in Ireland, where he was enthusiastically received. On visiting Galway, where popery reigns supreme, and where, no doubt, he witnessed much human wretchedness, he was so *inhuman* as to recommend, in a public speech, a remedy for the degradation of the people. The remedy was a good one. "I would," said he, "teach every man, woman, and child, to read and write, place the Bible in their hands, and the people will take care of themselves!" Had he thrown a bomb with lighted fuse among his priestly auditors, he could not have scared them more thoroughly. What! the Bible a remedy for human misery! Teach the people to read and reverence the Bible! The heresy was horrible. He might as well have recommended them to think for themselves, and to take care of their own souls. The sentiment which never before had been breathed in Galway was too horrible to be circulated further, and hence, in the report of the speech it was omitted, and as the popish papers say, by Mr. Lawrence's permission. We doubt not he received a friendly warning that he would not be safe in the neighborhood while avowing such heretical opinions. What must we think of popery in view of this fact? Professedly it is a Christian religion, nay, the only true religion; and yet the Bible, the fountain of revealed religion, is the object of its dread. It fears its influence; its whole art is to conceal it; and it well knows that an open and a read Bible would be the heaviest calamity which could befall it. *Inference*—If the Bible be true, popery is false; if the Bible be false, popery may be admitted. —*Presbyterian.*

Voltaire's Attempt to translate the Fifty-first Psalm.

Presumptuous individuals, who venture to attack the Holy Scriptures with unpurified hearts and mere scholastic learning, without being enlightened by the Holy Spirit, are punished not with confusion, blindness, and delusion. Voltaire was once daring enough to versify that affecting penitential psalm, the fifty-first. Everything went well until he came to the tenth verse, where it is said, "Create in me a clean heart, O God." But his pride, and truly infernal hatred against God and his worshippers, did not permit him, with the royal penitent, to entreat of God a pure and sincere heart; however, he strove to translate the verse poetically. But suddenly the terrors of hell seized him; the pen refused to move beneath the hand of the reprobate who had indicted so many blasphemies and obscenities for the destruction of innocence and the fear of God. He sought to flee, but could not; he fell half senseless on his couch, and afterwards confessed several times to his friends, that he could never think of this appalling occurrence without inward tremor and uneasiness.—*Preface to Dr. Van Ess's New Testament.*

PROOF OF A DIVINE POWER.—We possess a genuine fragment which Cicero has preserved to us from a lost work of Aristotle. It runs thus:—"If there were beings who lived in the depths of the earth, in dwellings adorned with statues and paintings, and if these beings could receive tidings of the power and might of the gods, and could then emerge from their hidden dwellings through the fissures of the earth, to the places which we inhabit—if they could suddenly behold the earth, and the sea, and the vault of heaven—could recognize the expanse of the cloudy firmament and the might of the winds of heaven, and admire the sun in its majesty, beauty, and radiant effulgence—and lastly, when night veiled the earth in darkness, they could behold the starry heavens, the changing moon and the stars rising and setting in the unvarying course ordained from eternity—they would surely exclaim, *there are gods, and such great things must be the work of their hands.*"—*Humboldt's Cosmos.*

THE RELIGION OF PAYING DEBTS.—One of our religious exchanges has the following strong remarks on this subject. They drive the nail in to the head and clinch it:—

"Men may sophisticate as they please.—They can never make it right, and all the bankrupt-laws in the universe cannot make it right, for them not to pay their debts. There is a sin in this neglect as clear and as deserving church discipline as in stealing or in false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man 'deal justly,' it is not worth having."

WHAT MAKES A MAN?—The longer I live, the more certain I am that the great difference between men, the great and the insignificant, is energy—invincible determination—an honest purpose once fixed—and then victory. That quality will do anything that can be done in the world: and no talents, no circumstances, no opportunity will make a two-legged creature a man without it.—*Goethe.*

The Season.

Brown October, the poets call the month through which we are now passing; rather should we not say, thoughtful October? To the sensitive mind everything has some lesson to communicate. The leaves, turning from green to red, and brown, and yellow, speak of the great change which must speedily come over all living things. The blighted splendor of the flower, the gradual shortening of the light of the day, and the paler and less cheerful beaming of the sun, each admonish us of the transitory character of all the occupations and employments of life, and of the soon coming of the stillness of the grave. Melancholy, yet instructive, are the words of one of the sweetest of England's bards:

> "The leaves around me falling,
> Are preaching of decay;
> The hollow winds are calling,
> 'Come pilgrim, come away!'"

"The grass withereth, the flower faileth, but the word of the Lord endureth forever." Change is around us, and death looks after us wherever our footsteps tend, eager, when at our weakest point, to strike us down. But we look for a new heaven and a new earth, wherein dwelleth righteousness. Fade we like the leaf? We are journeying to a land where the grass never withers, where the flower never dies, and where the voice of gladness never ceases to resound. Who will dwell in heaven?—*Western Chris. Adv.*

Happy Old Age.

We read the other day in a New York paper a natural confession of the satisfaction of its editor, on being shown a very old edition of *The New Bedford Mercury*, to which a brother of Franklin, and perhaps the great doctor himself once contributed some of the treasures of his mind. Most persons love some old thing or other, especially if associated with an interesting history. We are fond of old books, that were the property of a dead friend; old furniture that a father or mother, or respected relative once used. But what relic of the past is comparable to a very aged and venerable person, the survivor of three generations?

One such we occasionally see. She is ninety-two, and though confined of late chiefly to her bed, retains a consciousness and activity of consciousness of her youth, to which is added an indescribable serenity, which seems a dawning of the approaching future in a better world. One morning lately, when we called, she was, as is her custom, sitting up in bed, reading the Bible which is a wonderful comforter to her, as it is, and has been at all times to thousands of every age. What other book familiar to our youth, does not lose a single charm as one grows old, but gathers new ones?

We wondered, while contemplating this lady, thus happily absorbed, whether the modern woman, who estimates the value of a novel at least a day, can possibly extract such consolation from any of them, as that sacred volume is imparting to this pure and pious soul. Can one who has never practiced the habitual study of it in her youthful days for instruction, and never flown to its pages for comfort in a day, or a passages of life, take it up afterwards with her decaying fingers and press it to her heart? We will not affirm it cannot be accomplished, but we fear the cases must be rare. And yet the frivolous books that once delighted are sure to please no more, and fall with disgust in the sober hours of the latter part of life.

The old gentlewoman, we have mentioned, enjoys another resource, of which the customs of the present period deprives her sex. To every aged, feeble and almost blind person, no occupation or next to none, is left. And is it to be thought of before the evil days shall actually come. What am I to do, the question should be asked, when time has robbed my limbs of the power of locomotion, when the hand has lost its cunning, when the whole body is deprived of strength! What am I to do, when my power to live has been favorably heard, and I am in the extremity of age? The instance before us, furnishes an answer to one of her own sex. Many an agreeable hour she cheats of weariness and sadness by the gentle occupying amusement of knitting.

What will the ladies do, who shall have the happiness to become venerable looking great grandmothers—let them not be angry, they will be glad to be so—in ignorance of this useful art as they must be in servile obedience to the despotic fashion of the hour. They cannot dance even if they cannot play the piano, and their voices have dried up with their bones. Is it not as cruel to deprive the advanced in life, by the absurdities of early training, of occupations to divert the long season of their decline, as it would be to rob an old man of his staff? Ah! It is certainly worth while for all of us to ask the question, what shall comfort and amuse us, when we also shall be old.—*Newark Daily Adv.*

Western Poetry.

The following delightful morceau is worth a dozen of the fugitive pieces of English origin which go the rounds of our periodicals. It is from the *Rock Island Advertiser*, published amidst scenery which is well fitted to inspire the poet's muse to such spirited flights as these.

A Beau Ideal.

> A hazel eye with jetty fringe
> A dewy lip of ruby tinge,
> The features Grecian, soft and fair,
> The contour classic, rich and rare,
> Long raven tresses that play,
> And in most wanton frolic stray
> Around a neck of swan-like grace,
> And o'er Parian shoulder trace
> Their curls, that well might put to flight
> The "saintship of an anchorite."
> So purely beautiful and fair,
> You fondly dream an angel there,
> Until her smiles dispel the fear,
> And bids your swelling heart draw near:
> So heavenly, yet so earthly too,
> So fascinating, and so true;
> Such beauty, such a form combined,
> Such purity of soul and mind,
> Such sweetness, such a voice as hers,
> Such love, such truth, such tenderness,
> Such all that's lovely, all that's dear,
> Such all that's worthy love and fear,
> Such all that's worthy love and fear,
> Such all that's worthy love and f